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THE

POETICAL WORKS

OF

SIR DAVID LYNDSAY

OF THE MOUNT,

LION KING AT ARMS, UNDER JAMES V.

A NEW EDITION, CORRECTED AND ENLARGED:
WITH
A LIFE OF THE AUTHOR;
PREFATORY DISSERTATIONS;
AND
AN APPROPRIATE GLOSSARY.

BY GEORGE CHALMERS, F.R.S. S.A.

IN THREE VOLUMES.
VOL. III.

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AND A. CONSTABLE AND

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IN COURT, THAT TYME, WAS GUDE SCHIR DAVID LYNDSAY;
IN VULGARE TOUNG, HE BURE THE BELL THAT DAY,
TO MAK METER, RIGHT CUNNING, AND EXPERT.

ROLLAND.

THE

WORKS

OF

SIR DAVID LYNDSAY.

ANE DIALOG

BETWIX

EXPERIENCE AND ANE COURTEOUR.

OF IMAGES USIT AMANG CHRISTIAN MEN.

COURTEOUR.

FATHER, yit ane thing, I wald speir,
Behald, in every kirk, and queir,
Throuch Christendome, in burgh and land[1],
Imagis, maid with mannis hand:
To quhome bene gevin dyvers names,
Sum Peter, and Paull, sum Johne, and James:
Sanct Peter, carvit with his keyis;
Sanct Michaell, with his wingis and weyis[2];
Sanct Katherine, with hir swerd and quheil[3];

[1] town and country.

[2] weights, or scales.

[3] sword and wheel: The attributes of St. Catherine are the

Ane hynde set up besyde Sanct Geill[1]:
It war to lang, for till discryve
Sanct Francis, with his woundis fyve[2].
Sanct Tredwall, als, thare may be sene,
Quhilk, on ane prik, hes baith hir ene[3]:
Sanct Paull, weill payntit, with ane sworde,
As he wald fecht, at the first worde:
Sanct Apolline, on aultar standis,
With all hir teith intill hir handis[4]:

instruments of her martyrdom; a half wheel, armed with spikes, and traversed with a bloody sword.

[1] St. Giles, the tutelary saint of Edinburgh, chose a *hind*, for his companion in his cave; having saved her from hunters: Legend has connected this tale with the foundation of the abbey of Holyrood-house: One of the supporters of this city's arms is the *hind*. Lyndsay, throughout his poems, swears by *Sanct Geill*.

[2] St. Francis is represented, with *wounds five*, from his having been elected by God to bear the similitude of Christ's wounds, which were imprinted in his body.

[3] *ene*; eyes: Speaking of pilgrimages, Lyndsay talks of the people going "To St. Tredwell, to *mend their ene*."

[4] Of the virgin Apollonia, the legend relates that, when she was seized in Alexandria, to be persecuted for the faith, *all her teeth were pulled out*, before she threw herself into the sacrilegious fire: She was formerly invoked, for relief from the tooth-ach: And, Lyndsay speaks of the people, running "For their teeth to Sanct Apolline."

Sanct Roche, weill seisit, men may see,
Ane byill[1] new brokin on his thie;
Sanct Eloy, he doith staitly stand,
Ane new hors-schoo intill his hand[2]
Sanct Ringane[3], of ane rottin stoke
Sanct Duthow[4], borit out of ane bloke;
Sanct Androw, with his croce in hand;
Sanct George, upon ane hors rydand;
Sanct Anthonie[5], set up with ane sow,

[1] a bile, an ulcer: Lyndsay, speaking of domestic pilgrimages, says:

"Sum to St. Roche, with diligence,
To saif thame, from the *pestilence*."

Of this saint, Lyndsay, who seems to have been perfectly acquainted with such lore, says:

'Sum makis offrande to Sanct *Eloye*,
That he thair hors may weill convoye."

[2] The oldest oath of Chaucer's Prioress was by *Saint Eloye*.

[3] "*Ringan*," in the ed. 1552 and 1558: This is the Gaelic name of *Ninian*; a saint of very antient note in Scotland, who imposed this name on many places: We see the Gaelic name was preserved in Fife, as late as Lyndsay's days.

[4] St. Duthoc was the patron saint of *Tain*, and of the church of Ross; and gave his name to many places in Scotland.

[5] St. Anthony appears to have chosen *a pig* for his appropriate companion: See before, vol. ii. p. 15. And hence, Lyndsay says the people of his time, "Invoke St. Anthonie, *to saif the sow*."

Sanct Bryde, weill carvit, with ane kow[1],
With coistlie colouris, fyne, and fair;
Ane thowsand mo I micht declair;
As Sanct Cosma, and Damiane,
The sowtaris Sanct Crispiniane[2].
All thir, on aultar, staitlie standis,
Preistis cryand, for thair offerandis:
To quhome, we commounis, on our kneis,
Dois worschip all thir imagereis:
In kirk, in queir, and in the closter,
Prayand to thame our Paternoster:
In pilgramage from toun to toun,
With offerand, and with orisoun:
To thame ay babland, on our beidis,
That thay wald help us in our neidis.
Quhat differis this, declare to me,
From the Gentilis idolatrie?

EXPERIENCE.

Gif that be trew, that thow reportis,
It gais richt neir thir samin sortis:

[1] St. Bryde—with ane cow: There were an Irish, and a British Bride, in Scotland, objects of popular worship, before the age of Lyndsay, to whom many churches were dedicated. He makes the Pardoner, in his Play, produce, among other relicts, "the *cullum of St. Bryde's cow*:" The country people invoked "*St. Bryde* to keip *calf and kow*."

[2] Lyndsay here justifies, by his enumeration of saints, the remark of Warton, that our old poets are never more happy than when they get into a catalogue of persons, or things.

Bot, wee, be counsall of clergie,
Hes licence to mak imagerie;
Quhilk of unlernit bene the buikis;
For quhen lawit folk upon thame luikis,
It bringith to rememberance,
Of sanctis lyvis the circumstance;
How, the faith for to fortifye,
Thay sufferit pane richt pacientlye:
Seand the image of the rude,
Men suld remember on the blude,
Quhilk Christ intill his passioun,
Did sched, for our salvatioun;
Or quhen thow seis ane portrature,
Of blyssit Marie, virgine pure,
Ane bonie babe, upone hir kne,
Than in thy mynd, remember thee,
The wordis, quhilk the propheit said,
How sche suld be baith mother, and maid:
Bot, quha that sittis doun, on thair kneis,
Prayand till ony imagereis,
With orisone, or offerand,
Kneland with cap into thair hand,
Na difference bene, I say to thee,
From the Gentiles idolatrie.
Richt sa, of dyvers nationis,
I reid abhominationis,
How Greikis maid thair devotioun haill,
To Mars, to saif thame in battaill,

Till Jupiter, sum tuke thair vayage,
To saif thame frome the stormis rage;
Sum prayit to Venus, frome the splene,
That thay, thair luffis micht obtene;
And sum to Juno, for riches,
Thair pilgramage thay wald addres:
Sa, doith our commoun-populare,
Quhilk war to lang, for till declare[1],
Thair superstitious pilgramagis,
To monie divers imagis:
Sum to Sanct Roche, with diligence,
To saif thame from the pestilence:
For thair teith, to Sanct Apollene;
To Sanct Tredwell, to mend thair ene:
Sum makis offrande to Sanct Eloye,
That he thair hors may weill convoye:
Thay rin, quhen thay haif jewellis tint,
To seik Sanct Syith, or ever thay stint;
And to Sanct Germane, to get remeid,
For maladeis into thair heid:
Thay bryng mad men, on fute, and hors,
And byndis thame to Sanct Mungois cors[2],
To Sanct Barbara thay cry full faste,

[1] This is the old reading.

[2] *cors* for *cross*, which is, indeed, the reading of the ed. 1552, and 1558: St. Mungo is the cant name of St. Kentigern, who was the tutelar saint of Glasgow.

To saif thame from the thunder blaste[1]:
For gude novellis, as I heir tell,
Sum takis thair gait[2] to Gabriell:
Sum wyffis Sanct Margaret doith exhort[3],
Into thair birth thame to support:
To Sanct Anthony, to saif the sow;
To Sanct Bryde to keip calf and kow:
To Sanct Sebastian thay rin, and ryde,
That from the schot he saif thair syde[4]:
And sum, in hope, to get thair haill,
Rinnis to the auld rude of Carraill[5]:
Howbeit, thir simpill pepill rude,
Think thair intentioun be bot gude.
Wo be to preistis, I say for me,
Quhilk suld schaw thame the veritie:
Prelatis, quhilkis hes of thame the cure,
Sall mak answeir thareof be sure,

[1] The legend relates of St Barbara that, being martyred by her own father, he was struck dead by a thunderbolt.

[2] *takis thair gait*; go their way.

[3] St. Margaret, the wife of Malcolm Cçanmore, and the mother of many children.

[4] The legend relates of St. Sebastian, that though he was shot full of arrows, he yet lived, till Diocleſian put him to death.

[5] Run to the old *cross* of Crail: We here see, that the *cross* of *Crail*, in Fife, was famous for making the votaries *hail*, or healthful.

On the greit day of jugement,
Quhen na tyme beis, for to repent:
Quhare manifest idolatrye,
Sall puneist be, perpetuallye.

ANE EXCLAMATIOUN AGANIS IDOLATRIE.

Imprudent pepil, ignorant, and blind,
Be quhat resone, law, or authoritie;
Or quhat autentick Scripture can ye find,
Lesum, for till commit idolatrie?
Quhilk bene to bow your body, or your kne,
With devout humill adóratioun,
Till ony idol[1], maid of stane, or tre,
Gevand thame offerand, or oblatioun.

Quhy do ye give the honour, laud, and glore,
Pertening God, quhilk maid all thing of nocht;
Quhilk wes, and is, and sall be ever more,
Till imagis, be mennis handis wrocht:
O fulische folke, quhy haif ye succour socht,
Of thame quhilk can nocht help yow in distres;
Yit resonably revolve into your thocht,
In stok, nor stane, can be na halines.

In the desert, the pepill of Israell,
Moyses remanyng in the mount Sinay,

[1] "*To onie image*," in the ed. 1597.

Thay maid ane molten calf of fyne mettell,
Quhilk thay did honour, as thair God verray:
Bot, quhen Moyses descendit, I heir say,
And did considder thair idolatrye,
Of that pepill thre thowsand gart he slay,
As the Scripture, at lenth, doith testifye.

Becaus, the haly propheit Daniell,
In Babylone idolatrie reprevit;
And wald nocht worschip thair fals idoll, Bell,
The haill pepill at him war sa aggrevit,
To that effect, that he suld be mischevit,
Delyverit him till rampand lyonis sevin,
Bot, of that dangerous den, he wes relevit,
Throuch miracle of the greit God of hevin.

Behald how Nabuchodonozor king,
Into the vaill of Duran, did prepair,
Ane image of fyne gold, ane mervellous thing,
Threscore of cubitis hich, and sax in square;
As mair cleirlye the Scripture doith declair,
To quhome all pepill be proclamatioun,
With bodeis bowit, and on thair kneis bair,
Richt humelye maid adoratioun[1].

Ane greit wounder, that day, wes sene also,
How Nabuchodonozor, in his yre,

[1] This is the reading of the ed. 1552, and 1558.

Tuke Sidrach, Mesach, and Abednago,
Quhilk wald nocht bow thair kne, at his desyre,
Till that idoll, gart cast thame in the fyre,
For to be brynt, or he steirit of that steid[1],
Quhen he belevit thay war brynt, bane, and lyre[2],
Wes nocht consumit ane small hair of thair heid.

The angell of the Lord wes with thame sene,
In that hait furneis, passing up, and doun:
Intill ane rosie gartht[3], as thay had bene,
Na spot of fyre distayning cote, or goun:
Of victorie, thay did obtene the croun,
And wer to thame, that maid adoratioun
To that idoll, or bowit thair bodie doun,
Ane witnessing of thair dampnatioun.

Quhat wes the caus, at me, thow may demande,
That Salomone usit na imageric,
In his tryumphand tempill, for till stande,
Of Abraham, Isaac, Jacob, nor Jesse:
Nor of Moyses, thair saifgarde throuch the se,
Nor Josua, thair vailzeand campioun;
Becaus God did command the contrarye,
That thay suld use sik superstitioun[4].

[1] For to be *burnt*, ere he moved from that *stead*.

[2] burnt, *bone*, and *flesh*.

[3] rosy garden.

[4] This is the reading of the ed. 1572, and 1568.

Behald how the greit God, omnipotent,
To preserve Israell, from idolatrye,
Directit thame ane strait commandement,
Thay suld nocht mak na carvit imagerye[1]:
Nouther of gold, of silver, stane, nor tre,
Nor give worschip till ony similitude,
Beand in hevin, in eirth, nor in the see,
Bot, onlye till his soverane celsitude.

The prophcit David planely did repreve
Idolatrye, to thair confusioun:
In gravit stok, or stane, that did beleve,
Declairing thame thair greit abusioun;
Speikand, in maner of derisioun,
How deid idolis, be mennis handis wrocht,
Quhome thay honourit with humyll orisoun,
Wer, in the market, daylie, sauld, and bocht.

The devillis seand tho evill conditioun
Of the Gentilis, and thair unfaithfulnes,
For till augment thair superstitioun,
In those idolis thay maid thair entres,
And in thame spak, as storyis doith expres;
Than, men belevit of thame to get reliefe,
Askand thame help, in all thair besynes,
Bot, finallye, that turnit to thair mischeif.

[1] So in the old editions: The ed. 1597 has "*That* thay sould mak in *gravin* imagerie."

Traist weill, in thame is na divinitie,
Quhen reik[1], and roust, thair fair colour doith faid:
Thocht thay have feit, ane fute thay can not fle,
Howbeit, the tempill byrne abone thair heid:
In thame, is nouther freindschip, nor remeid,
In sik figuris, quhat favour can ye fynd?
With mouth, and eiris, and ene, thocht thay be maid,
All men may se, thay ar dum, deif, and blynd.

Howbeit, thay fall doun, flatlingis[2], on the flure,
Thay have na strenth thair self to rais agane,
Thocht rattonis[3] ovir thame rin, thay tak na cure,
Howbeit, thay breik thair neck, thay feil na pane,
Quhy sulde men psalmes to thame sing, or sayne[4],
Sen growand treis, that yeirlie berith frute,
Ar mair to pryse, I mak it to the plane,
Nor cuttit stokis, wanting baith crop and rute.

Of Edinburgh, the greit idolatrie,
And manifest abhominatioun,
On thair feist day, all creature may see,
Thay beir ane auld stok image, throuch the toun,
With talbrone, trumpet, schalme, and clarioun;
Quhilk hes bene usit mony ane yeir bygone,

[1] smoke. [2] flatwise. [3] rats.

[4] *sayne*; say: So in Chaucer, *sayen*, which is the Saxon form of the verb.

With preistis, and freiris, into processioun,
Siclyke, as Bell wes borne throuch Babylone[1].

Eschame ye nocht, ye secular preistis, and freiris,
Till sa greit superstitioun to consent!
Idolateris ye have bene mony yeiris,
Expresse agane the Lordis commandement:
Quharefor, brether, I counsall yow repent,
Give na honour to karvit stok, nor stone,
Give laude, and glore, to God omnipotent,
Allanerlie, as wyselie wrytis Johne.

Fy on yow, freiris! that usis for to preiche,
And dois assist to sik idolatrie:
Quhy do ye nocht the ignorant pepill teiche,
How ane deid image carvit of ane tre,

[1] The *auld stock image*, which is here reprobated by Lyndsay, was the image of St. Giles, the patron saint of Edinburgh; and which was yearly, on the first of September, carried through the town, in grand procession. The last procession was, probably, in the year 1558, five years after this reprobation, when the procession was interrupted by the populace.—Maitland's Hist. of Edinburgh, p. 15.; and Knox gives a rapturous account of this, in his History. Lyndsay, however, forgets the arm-bone of St. Giles, that was discovered, in foreign parts, by Preston, of Gorton, during the reign of James II.; and bequeathed to the city, for which the magistrates granted to his heirs the privilege of carrying *this arm-bone*, in all processions.—Arnot's Hist. Edin. 267—8.

As it war haly, suld nocht honourit be;
Nor borne on burges backis, up and doun:
Bot, ye schaw planelie your hypocrisie,
Quhen ye pas formest in processioun.

Fy on yow fosteraris of idolatrie!
That till ane deid stok, dois sik reverence,
In presens of the pepill publicklie;
Feir ye nocht God, to commit sik offence?
I counsall yow do yit your diligence[1],
To gar suppresse sik greit abusioun:
Do ye nocht sa, I dreid your recompence,
Sal be nocht ellis, bot clene confusioun[2].

Had Sanct Frances bene borne out throuch the toun,
Or Sanct Dominik, thocht ye had nocht refusit,
With thame till haif past in processioun,
Intill that case sum wald have yow excusit,
Now, men may se how that ye have abusit
That nobill toun, throuch your hypocrisie,
The pepil trowis that they may richt weill use it,
Quhen ye pas with thame into cumpanie.

Sum of yow hes bene quyet counsellouris,
Provokand princes to sched saikles blude;

[1] This is the reading of the earliest editions.

[2] Shall be nothing else but complete confusion.

Quhilk never did your prudent predecessouris,
Bot, ye lyke furious Pharaseis denude
Of cheritie, quhilk rent Christ on the rude,
For Christis flock, without malice, or yre,
Convertit fragill faultouris[1], I conclude,
Be Goddis word, without swerde, or fyre.

Reid ye nocht how, that Chrjst hes gevin command,
Gif thy brother doith ocht thee till offend;
Than, secretlye, correct him, hand for hand,
In freindly maner, or thow farther wend;
Gif he will nocht heir thee, than mak it kend
Till ane, or twa, be trew narratioun:
Gif he, for thame, will nocht his mis[2] amend,
Declare him to the congregatioun.

And gif he, yit, remaynis obstinate,
And to the haly kirk, incounsolabill[3];
Than, lyke ane Turk, hald him excommunicate,
And with all faithfull folk abhominabill;
Banissing him, that he be na mair abill,
To dwell amang the faithfull cumpanye:
Quhen he repentis, be nocht unmercifabill[4],
Bot, him ressave, agane, richt tenderlye.

[1] faulters. [2] fault.

[3] *incounsolabill*; not to be counselled, like *inconsolable*.

[4] unmerciful, which is perverted for the rhyme.

Bot, our dum doctoris of divinitie,
And, ye of the last found religioun,
Of pure transgressouris, ye have na pitie,
Bot, cryis to put thame to confusioun,
As cryit the Jewis, for the effusioun
Of Christis blude, into thair birnand yre[1],
Crucifige[2], so ye with ane unioun,
Cryis fy, gar cast that faultour in the fyre.

Unmercifull memberis of the Antichrist,
Extolland your humane traditioun,
Contrair the institutioun of Christ;
Effeir ye nocht[3] divyne punitioun,
Thocht sum of yow be gude of conditioun,
Reddy to ressave new recent wyne;
I speik to yow auld boisis[4] of perditioun,
Returne in tyme, or ye rin to ruyne.

As ran the perverst prophetis of Baall,
Quhilkis did consent to the idolatrie,
Of wickit Achab, king of Israell,
Quhais noumer wer four hundreth and fyftie;
Quhilkis honourit that idoll opinlye:
Bot, quhen Elias did preve thair abusioun,
He gart the pepill slay thame cruellye,
Sa, at ane hour, come thair confusioun.

[1] burning wrath. [2] crucify. [3] fear ye not.
[4] *bosses*, means hollow blocks, blockheads.

I pray yow prent in your rememberance,
How the reid freiris, for thair idolatrie,
In Scotland, Ingland, Spane, Italy, and France,
Upon ane day wer punissit piteouslie[1]:
Behald! how your awin brether[2], now laitlie,
In Ducheland, Ingland, Denmark, and Norroway,
Ar trampit doun, with thair hypocrisie,
And, as the snaw, ar meltit[3] clein away[4].

I mervel, that our bischops thinks na schame,
To giv yow freiris sik preheminence;
Till use thair office, to thair greit defame,
Preiching for thame in opin audience;
Bot, micht a bischop tik till his awin expence,
For ilk sermon, ten ducatis in his hand,
He wald, or he did want that recompence,
Ga preiche himself, baith into burgh and land.

I traist to se gude reformatioun,
From tyme, we get ane faithfull prudent king;
Quhilk knawis the treuth, and his vocatioun[5]:
All publicanis, I traist, he will doun thring[6],
And will nocht suffer, in his realme to ring,
Corruppit scrybis, nor fals Pharisience,
Aganis the treuth, quhilk plainly dois maling;
Till that king cum, we mon tak patience.

[1] The reform of the red friars. [2] brethren.
[3] "*moltin*," in the ed. 1597.
[4] The progress of the reformation. [6] down throw.

Now, fairweil freindis! becaus I can nocht flyte,
Howbeit I culd, ye mon hald me excusit:
Thocht I aganis idolatrye indyte,
Or thame dispyte, that will nocht yit refuse it:
I pray to God, that it be na mair usit
Amang the rewlaris of this regioun;
That commoun pepill be na mair abusit,
Bot, give him glore, that bure the cruell croun.

Quhilk teichit us, be his divyne Scripture,
Till richt prayer, the perfyte reddie way;
As wrytith Mathew, in his saxt chapture,
In quhat maner, and to quhome we suld pray,
Ane schort, compendious, orisone, everilk day,
Maist profitabill, for baith body, and saull[1];
The quhilk is nocht directit, I heir say,
To Johne, or James, to Peter, nor to Paull:

Nor[2] nane uther of the apostles twelf,
Nor to na sanct, nor angell in the hevin:
Bot only till our father God himself;
Quhilk orisone, it doith contene full evin,
Maist profitabill, for us petitionis sevin,
Quhilk, we lawid folk the Paternoster call:

[1] This is the reading of the earliest editions.

[2] The ed. 1568, 1574, and 1597, have interpolated *to* after *Nor*, which spoils the measure.

Thocht we say psalmis nyne, ten, or ellevin,
Of all prayer, this bene the principall.

Be resoun of the maker, quhilk it maid,
Quhilk wes the sonne of God, our Saviour
Be resoun als to quhome it suld be said,
Till the Father of Hevin, our Creatour,
Quhilk dwellis nocht in tempill, nor in towr,
He cleirlye seis our thocht, will, and intent:
Quhat neidith us at utheris seik succour,
Quhen, in all place, his power bene present?

Ye princes of the preistis, that suld preiche,
Quhy suffer ye sa greit abusioun?
Quhy do ye nocht the sempill pepill teiche,
How, and to quhome, to dres thair orisoun?
Quhy thole ye thame, to rin from toun to toun,
In pilgramage, till ony imagereis;
Hopeand to get thare sum salvatioun[1],
Prayand to them, devoutlie, on thair kneis?

This wes the practick of sum pilgramage,
Quhen fillokis, into Fyfe, began to fon[2],
With Joke, and Thom, than tuke thay thair vayage
In Angus, till the feild chapell of Dron[3];

[1] The ed. 1597 has "*to get sum satisfactioun.*"

[2] *fon* is play.

[3] In Angus, within the parish of Auchterhouse, there is the

Than kittok, thare, als caidgie, as ane con[1],
Without regarde, outher to sin, or schame,
Gave Lawrie[2] leif, at laiser, to loup on;
Far better had bene, till have biddin at hame.

I have sene pass ane mervellous multitude,
Young men, and wemen, flingand on thair feit:
Under the forme of fenzeit sanctitude,
For till adore ane image in Laureit[3]:
Mony came with thair marrowis for to meit,
Committand thare foull fornicatioun,

village of *Dron*-law, and near a mile northward from it, there is a hamlet named East*field*: Here was, probably, *the field chapel of Dron*, which is so emphatically mentioned by our poetical reformer. The Statistical Account is silent. This is the only place named *Dron*, in Angus. There is, indeed, the parish of *Dron*, in Perth; but Lyndsay knew what he meant to reprobate.

[1] The girl there as sportive, as a *coney; con* being put, for the rhyme.

[2] *Lawrie*; the familiar name of Laurence.

[3] The chapel of *Loreit*, near Musselburgh; a great place of pilgrimage, where there lived a hermit, who pretended to work miracles, which roused the indignation of Lyndsay. To this shrine, James V. made a pilgrimage from Stirling, in 1536, in order to procure a propitious passage to France, in search of a wife. In 1543, the earl of Hartford, during his destructive voyage to the Forth, destroyed, with other objects of greater consequence, "the chapel of the Lady of Laurel."—Merlin's Life, 1641, p. 313.

Sum kissit the claggit taill of the armeit:
Quhy thole ye this abhominatioun?

Of fornicatioun, and idolatrie[1],
Apperandlie, ye tak bot lytill cure:
Seand the mervellous infelicitie,
Quhilk heth sa lang done in this land indure,
In your default, quhilk heth the charge, and cure;
This bene of treuth, my lordis, with your leve,
Sik pilgramage heth maid mony ane hure,
Quhilk, gif I plesit, planelye, I micht preve.

Quhy mak ye nocht the Scripture manifest,
To pure pepill twyching idolatrye?
In your preiching, quhy have ye nocht expres
How mony kingis of Israell, cruellye,
War puneissit, be God, sa rigorouslye?
As Jeroboam, and mony mo, but dout,
For worschiping of carvit imagerye,
Wer, from thair realmes, rudelie, rutit out.

Quhy thole ye under your dominioun,
Ane craftie preist, or fenzeit fals armeit,
Abuse the pepill of this regioun,
Only for thair particular profeit,

[1] The ed. 1597 has interpolated "*adulterie*" for "*idolatrie*."

And speciallye that hermeit of Laureit;
He pat the commoun pepill in beleif,
That blynd gat sicht, and crukit gat thair feit,
The quhilk, that palyeard[1] na way can appreif.

Ye maryit men, that hes trim wantoun wyffis,
And lustie dochteris of young, tender age;
Quhais honestie ye suld lufe, as your lyffis,
Permit thame nocht, to pas in pilgramage,
To seik support, at ony stok image;
For I have wyttin[2] gude wemen passe fra hame,
Quhilk hes bene trappit, with sik lustis rage,
Hes done returne, baith with greit syn, and schame[3].

Get up, thow sleipis all to lang, O Lord!
And mak ane haistie reformatioun
On thame, quhilk doith tramp doun thy gracious word;
And hes ane deidly indignatioun,

[1] scoundrel. [2] known.

[3] Similar pilgrimages were made to the image of the Virgin, at Walsingham, in Norfolk, which were equally reprobated by the old English poets: This circumstance has induced Dr. Percy to remark [Reliques, vol. ii. p. 789.], that those pilgrimages were often productive of gallantry; and led the votaries to no other shrine than that of Venus.

At thame, quhilk makith trew narratioun,
Of thy Gospell, schawing the verytie:
O Lord! I mak the supplicatioun,
Support our faith, our hope, and charytie.

HOW KING NINUS BUILDIT THE GREIT CITIE OF NINIVE: AND HOW HE VINCUST[1] ZOROASTES THE KING OF BACTRIA.

This Ninus, of Assyria king,
Quhen he had maid his conquessing,
To buyld ane cietie, he him drest[2];
Chusing the place quhare he thocht best,
Quhare he had first dominioun,
In Assyria his awin regioun.
Thocht Assur, as the Scripture sayis,
Quhilk come affore king Ninus dayis,
He foundit that famous citie,
The quhilk was callit Ninivé:
Bot, as rehersis Diodore,
Ninus that citie did decore,
Sa marvellous tryumphantlye,
As ye sall heir immediatlye,
Upone the flude of Euphrates,
Quhilk to behald greit wounder wes;

[1] vanquished. [2] he prepared himself.

Ane hundreth and fyftie stagis[1],
That citie wes of lenth I wis:
The wallis, ane hundreth fute of hicht,
Na wonder was thocht thay wer wicht:
Sik breid, abufe the wallis, thare was,
Thre cartis micht sydlingis on thame pas:
Four hundreth stagis and four score,
In circuite, but myne[2], or more.
Of towris, about those wallis, I wene,
Ane thowsand and fyve hundreth bene,
Of hicht, twa hundreth fute and more,
As wryttis famous Diodore.
The Scripture makis mentioun,
Quhen God send Jonas to that toun,
To schaw thame of his punischment,
Out throuch the citie, quhen he went,
Thre dayis journay till him it wes,
The Bybill sayis it wes na les.
My sonne, now have I schawin to the,
Of the bu ilding of Ninivé,
For the ai gmenting of his fame,
Ninus ; art c.ili it efter his name:
Quhen he that greit citie had endit,
To conques more yit he intendit,

[1] the *stages* seem to be the staidis, or stadium, before explained.

[2] *myne* is less; *without* less, or more.

And did depart frome Ninivé,
And raisit up ane greit armie,
Of the maist stalwart men, and stoute,
Of all his regionis round aboute:
In greit ordour tuke thair journay,
Towart the realme of Bactria:
Of wicht futemen, I understand,
He had sevintene hundreth thowsand:
Withoute horsmen, and weirlyke cartis,
Quhome he ordourit, in syndrie partis;
Quhilk, till discryve I am nocht abill,
Quhais nummer bene so untrowabill.
Zoroastes, that nobill king,
Quhilk Bactria had in governing;
That prudent prince, as I heir tell,
Did in astronomye precell;
And fand the art of magica,
With naturall science, mony ma.
Seand king Ninus on the feild,
Fordwart he come, with speir, and scheild,
Four hundreth thowsand men, he wes,
In his armie, thare wes na les:
And met king Ninus, on the bordour:
Richt valzeantlie, and in gude ordour,
On the vangarde of his armie,
On thame he ruschit, richt rudelie;
And of thame slew, as I heir say,
Ane hundreth thowsand men, that day.

The rest that chaipit[1] wer unslane,
To Ninus greit oiste fled agane.
Of that, king Ninus wes sa noyit[2],
He restit never, till he distroyit
All haill that regioun, up and down;
And fiome the king, did reif[3] the crowne,
And maid the realme of Bactria,
Subjectit till Assyria.
And in that samin land, I wis,
He tuke the wyfe Semiramis;
Quha, as myne author dois discryve,
Was than the lustiest on lyve.
That beand done, without sudgeorne,
Till Ninivé he did returne,
With greit triumphe of victorie,
As myne author dois specifie.
Baith occident, and orient,
War all till him obedient.
It wald abhore the till heir red,
The saikles blude that he did sched.
Quhen he had rung, as thow may heir,
The space of thre and fourtye yeir;
Beand in his excelland glore,
The dolent deith did him devore.
In quhat sort, I am nocht certane,
Sum author sayis, that he wes slane:

[1] escaped: The ed. 1597 has "*scaipit.*"
[2] vexed. [3] tear.

And left, till bruke[1] his heritage,
Ane lytill babe of tender age.
Young Ninus wes the chyldis name,
Quhilk efter flurischit, in greit fame.
Sum sayis, that be his wyfis tressoun,
King Ninus deit in presoun:
As I sall schaw, or I hyne fair[2],
How Diodore heth done declair.

OF THE WOUNDERFULL DEIDIS OF THE QUENE SEMIRAMIS.

Ninus luffit, sa ardentlye,
Semiramis, his fair ladye,
Thare wes nathing, scho wald command,
Bot all obeyit wes fra hand:
Scho seand him sa amorous,
Scho grew proud, and presumptuous:
And at the king scho did desyre,
Fyve dayis to governe his impyrè;
And he, of his benevolence,
Did grant hir that preheminence,
With sceptour, crown, and robe royall,
And haill power imperiall;

[1] enjoy.

[2] hence go: So "*hyne yeid*," hence went, in Dunbar.

Till fyve dayis wer come and gane,
That scho, as king, suld ring allane.
Than, all the princis of the land,
During that tyme, maid hir ane band,
With banket royall merrilie,
Scho treitit thame tryumphantlie:
Sa the first day, the pepill all,
Came till hir servyce, bound, and thrall:
Bot, or the secund day wes gane,
Scho tuke sik glore to ring allane,
Be ane decreit maid thame amang,
The king scho pat in presone strang:
I reid weill of his presoning,
Bot nocht of his delyvering.
However it wes intill his flowris[1],
He did of deith suffer the schowris[2].
And micht nocht lenth his lyfe ane hour,
Thocht he wes the first conquerour:
Quhais conquessing, for to conclude,
Wes nocht but greit schedding of blude.
Now, have ye hard of Ninus king,
How he began, and his ending.
Howbeit, myne author Diodore,
Of him hath writtin mekill more.
Princis, for wrangous conquessing,
Doith mak oft tymes ane evill ending:

[1] In the flower of his age. [2] sorrows.

Thocht he had lang prosperitie,
He endit, with greit miseritie [1].

OF KING NINUS SEPULTURE.

The quene ane sepulture scho maid,
Quhare scho king Ninus body laid,
Of curious craftie wark, and wicht,
The quhilk had staidis nyne of hicht,
And ten staidis of breid, it wes;
Diodore sayith it wes na les.
For, aucht staidis ane myle thow tak,
And tharefter, thy nummer mak:
Sa, be this compt, it wes full richt,
Ane myle and als ane staid of hicht:
Except the towre of Babylone,
Sa heich ane wark, I reid of none.
Semiramis this lustye quene,
Considdering quhat danger bene,
To haif ane king of tender age,
Quhilk micht nocht use na vassalage,
Scho tuke ane curagious consait,
Thinkand that scho wald mak debait,
Gif onie maid rebellioun,
Contrair hir sonne, or his regioun;

[1] So in the ed. 1552 and 1558; "*greit miserie*," in 1568, 1574, and 1597.

Quhome scho did foster tenderly,
And keipit him full quyetly.
Scho laid apart hir awin cleithing,
And tuke the rayment of ane king;
Quhen scho was intill armour dicht,
Micht na man knaw hir be[1] ane knicht
Scho valzeantlie went to the weir,
And to give battaill tuke na feir:
Danting all realmes round aboute,
That all the warld of hir had doute:
Mair fortunate, in hir conquessing,
Nor wes hir husband Ninus king.
Babylone scho did fortifie,
Templis, and towris, tryumphandlie,
Sa plesandlye did thame prepair,
Quhilk, in the erth, had na compair.
Howbeit Nimrod, of quhome I spak,
The hiddeous dungeoun he gart mak,
And of the citie the fundament,
To quhome God maid impediment:
Quhare Nimrod left, thare scho began,
And put to wark mony ane man,
Of all the realmes round aboute,
Of maist ingyne, scho socht thame oute;
Scho had wyrkand, with tre, and stanis,
Twelf hundreth thowsand men, at anis:

[1] *be*; from.

Ga reid the buke of Diodore,
And thow sall find the nummer more.
On everilk syde of Euphrates,
That nobill citie buildit wes;
And sa, that river of renoun,
Ran throuch the mid part of the toun:
Overthort that flude scho briggis maid[1],
Of marvellous strenth, baith lang, and braid.
Thay wer fyve staidis large of lenth,
On everilk brig scho maid ane strenth:
The circuite, as I said affore,
Four hundreth staidis and fourscore:
The wallis hicht, quha wald discryve,
Thre hundreth fute thre score and fyve.
Sax cartis micht pas, richt easilie,
Abufe the wallis of that citie,
Sydlingis, withoute impediment;
Considder be your jugement,
Gif those wallis war hich, or nocht,
And also curiouslye wer wrocht;
As Diodore hes done defyne,
Quhilk doith transcend my rude ingyne;
Of Babylone, the magnificence,
To quhome ye wald give na credence,
Gif I at lenth wald put in wryte,
Quhilk Diodore hes done indyte.

[1] Over that river she made bridges.

Compare of citeis fynde I none,
Till Ninivé, and Babylone.
From Ninivé of Assyria,
Till Babylone in Chaldea,
Be briggis plesandlye ye may pas,
Upon the flude of Euphrates.
Amang the fludis of Paradyce,
This Euphrates may beir the pryce.
All warkis quhilkis the quene began,
Transcendit the ingyne of man.
The proud quene Penthesilea,
The princesse of Amazona,
With hir ladyis tryumphandlie,
At Troy, quhilk faucht sa vailzeandlie,
Nor yit, the fair maydin of France,
Danter of Inglis ordinance[1]:
To Semiramis, in hir dayis,
Wer na compare, as bukis sayis.
Except tryumphand Julius,
Strang Hanniball, or Pompeius,
Or Alexander, the conquerour,
I find na greitter weriour.
Wald I rehers, as wrytis clerkis,
Hir wounderfull and vailzeand werkis,
It wer to me ane greit lawbour,
And tedious to the auditour:

[1] The maid of Orleans, the *daunter* of Englishmen.

Quhat scho did in Ethiopia,
And in the land of Media,
Beildand citeis, castellis, and towris,
Parkis, and gardingis of plesouris:
For the exalting of hir name,
And immortall to mak hir fame,
Of Jarcius the heich montanis,
Scho gart ryve[1] doun, and mak thame planis:
Greit Orontes, that montane wicht,
Twenty and fyve staidis of hicht:
Till hir palice, to draw ane louch,
Be force of men, scho raif it throuch[2].
Had scho keipit hir chastitie,
Scho micht have bene ane A per se[3].
Quhen scho had ordourit hir impyre,
Of Venus wark, scho tuke desyre:
Ane secreit mansioun scho gart mak,
Quhare scho maist plesandlye micht tak[4]
Young gentill men, for hir plesour,
The quhilk scho usit abufe mesour:
Ane man allane micht nocht be abill,
To stanche hir luste insatiabill;
Quhen scho wes satisfyit of one,
Scho gart ane uther cum anone:

[1] tear. [2] she tore it through.
[3] a nonsuch.
[4] This is the reading of the ed. 1552, and 1558.

The lustiest of all the land,
Come quyetlye at hir command;
Quhen thay, at lenth, had lyin hir by,
Scho slew thame all richt cruelly.
Quhen hir sone come till age perfyte,
Of him scho tuke sa greit delyte,
Scho causit him with hir to lye,
Amang the rest richt quyetlye;
Sum sayis, throuch sensuall lustis rage,
Scho band him into mariage:
And held him under tutorye,
To uphald hir authoritye.

HOW THE QUENE SEMIRAMIS WITH ANE GREIT ARMIE PAST TO INDE, AND FAUCHT WITH THE KING STAUROBATES; AND OF HIR MISERABILL END.

QUHEN scho had lang tyme levit in rest,
To conques more scho hir addrest[1];
Becaus of dyvers scho hard tell,
How that the Inde, Orientell,
Precellit in greit commoditeis;
As bestiall, cornis, and frutefull treis,
All kynde of spyce delicious,
Gold, silver, stanis precious;

[1] prepared.

And how that plenteous land did beir,
Corne, frute, and wyne, twyse in the yeir;
With elephantis innumerabill,
In battell wonder terribill:
Scho heirand this and mekill more,
Belevand till augment hir glore,
Gart mak strait proclamationis,
In all, and syndrie, nationis,
Schawand[1] how it wes hir desyre,
All princis under hir empyre,
In Ægypt, and Arabia,
In Perse, in Mede, and Chaldea,
In Grece, in Caspia, and Hyrcane,
In Capadoce, Lidia, and Mauritane,
In Armenie, and Phrygia,
In Pamphilie, and Assyria,
That ilk land, efter thair degre,
Suld bring till hir ane greit armie,
In all the gudelie haist thay may,
And meit hir intill Bactria;
Declaring thame, that hir intent
Was till pas to the Orient,
And mak weir on the king of Inde:
From tyme, thay knew quhat wes hir mynde,
Than be thair selfis ilk regioun
Come fordwart with thair garnisoun[2],

[1] showing.

[2] an equipped body of men.

Triumphandlye in gude array,
Till Bactria tuke the reddy way,
And maid thair mustouris to the quene;
Bot sik ane sicht wes never sene,
In battell ray sa mony ane man,
At anis, sen God the warld began:
Bot Spanze, France, Scotland, Ingland,
Ducheland, Denmark, nor yit Ireland,
War nocht inhabite, in those dayis,
Nor lang efter, myne author sayis.
Ethesias, he dois specifie,
The number of this greit armie;
Sayand, Thare come at hir command,
Futemen, threttye hundreth thowsand;
Of horsmen, mountit galyeardlye,
Fyve hundreth thowsand verelye;
Ane hundreth thowsand cameilis wicht,
On everilk cameill raid ane knicht;
Proparit till pas into all partis,
Thare wes ane hundreth thowsand cartis;
Twa thowsand boitis with hir scho caryis,
On hors, cameilis, and dromodaryis:
Briggis, for to mak, scho did conclude,
Overthort Indus, that furious flude,
Quhilk bene of Inde the outmaist bordour;
On the quhilk flude, with richt gude ordour,
Of hir bairgis, scho briggis maid,
Quhareon hir greit oist saifly raid.

COURTEOUR.

Father, I wald men understude,
How sik ane marvellous multitude,
Micht be, at anis, brocht to the feild,
Reddie to fecht, with speir, and scheild?
Sum men will juge this be ane fabill,
The mater bene sa untrowabill [1].

EXPERIENCE.

It may weill be, my sonne, said he,
As, be exempill, we may se;
How David, king of Israell,
His pepill gart noumer, and tell,
Be Joab, his cheif capitane,
As haly Scripture schawis plane:
Of fechtand[2] men, into that land,
He fand threttene[3] hundreth thowsand:
Sen David, in that small cuntrie,
Micht have raisit sik ane armie;
To this lady, it wes na wounder,
The quhilk had greitter realmes, ane hunder,
Nor Davidis lytill regioun,
Thocht scho had mony ane legioun
Of men ma, nor I tald affore [4];
Tharefor, my sonne, marvell no more.

[1] incredible. [2] fighting.

[3] The ed. 1597 has interpolated "*threttie*," for "*threttene*."

[4] Of men more, than I told before.

Staurobates, the king of Inde,
Greitlie perturbit, in his mynde;
Heiring of sik ane multitude,
To mak defence, he did conclude;
And send ane message to the quene,
Prayand hir majestie serene,
That scho wald of hir speciall grace,
Give him licence to leve in peace;
Failzeand of that, thocht he suld dee[1],
That he suld gar hir fecht, or flee:
And till his God ane vow he maid,
Gif na pece micht of hir be had,
And gif he wan the victorye,
That he the quene suld crucifye.
Att his boisting the quene maid bourdis[2],
Sayand, It sall nocht be, na wordis
Sall gar me pas fra my purpose,
Bot, michtie straikis, as I suppose:
The messinger schew to the king,
Of hir presumptuous answeiring.
Than Staurobates, wyse, and wicht,
Come fordwart, lyke ane nobill knicht,
With mony ane thowsand, speir, and scheild,
Arrayit royallie on the feild;
Thinkand he wald his land[3] defend,
Or in the battell mak ane end.

[1] Failing of that, though he should die. [2] jests.

[3] The ed 1597 has interpolated "*lyfe*," for "*land*."

The quene upon the uther syde,
Full of presumptioun, and of pryde,
Hir baneris plesandlie displayit,
With hardy hart, and uneffrayit:
Upon Indus, that famous flude,
Thay met, quhare sched wes mekill blude;
In bote, in balingar, and bargis,
The twa armeis on utheris chargis:
Semiramis the battell wan,
Quhare drownit, and slane, wer mony ane man,
Sa that the watter of the flude
Ran reid, mixit with mennis blude.
The king of Inde, with all his micht,
From Indus flude, he tuke the flicht:
Till his cheif citie he reteirit,
Quhare in his presens thare appeirit,
In battell ray, ane new armie,
Of richt invincibill chevalrie;
With elephantis, ane hiddeous nummer[1],
Quhilk efterward maid mekill cummer[2].
Semiramis, and hir cumpanie,
In the mene tyme, full cruellie,
Distroyit the bordouris of that land,
Tuke presonaris ma than ten thowsand.
Scho tuke ane curagious consait,
Greit elephantis to contrefait:

[1] number. [2] trouble, confusion.

Scho had ten thowsand oxin hydis,
Weill sewit togidder, bak, and sydis;
With mouth, and neis, teith, eiris, and ene[1],
Quick[2] elephantis, as thay had bene;
Richt weill stuffit full of[3] stray, and hay,
Quhareof the Indians tuke effray:
Upon camelis, and dromodaryis,
Thir fals figuris, with hir scho caryis.
Sere[4] Indeanis, quhen thay saw that sicht,
Afferitlye thay tuke the flicht:
For, sik ane sicht wes never sene,
Gif naturall beistis thay had bene.
The king himself wes richt affeirit,
Till he the veritie had speirit;
And knew, be his exploratouris,
Thay war bot fenzeit fals figouris;
Than manfullye, lyke men of weir,
Fordwart thay came withouttin feir.
Richt sa Semiramis, the quene,
Quhilk, for ane man, wes ay fyftene[5].
Thir twa armeis full cruellie,
Thay ruschit togidder so rudelie,
With hiddeous cry, and trumpettis sound,
Till thowsandis dede lay on the ground.

[1] nose, teeth, ears, and eyes. [2] living.

[3] "*with*," in ed. 1597, in place of "*full of*."

[4] *sere*, is several, many; as in Gawin Douglas: "Of *sere* partis of the warld——."

[5] was always equal to fifteen.

Semiramis had sik ane nummer,
Till ordour thame it wés greit cummer:
Than, the greit elephantis of Inde,
Richt strang, and hardy of thair kynde,
Fordwart thay came, and wald nocht ceis,
Till throuch the middis of the preis[1],
Of the greit oist, thay rudelye ruschit,
Thair men, and hors,[2] till eird thay duschit,
Those fenzeit beistis, withouttin spreit,
Wer fruschit, and fulzeit[2], under feit.
The king of Inde, with curage kene,
Met with Semiramis, the quene:
He rydand on ane elephand,
Bot, scho with him faucht, hand for hand;
And gaif the king sa greit assay,
That he wes never in sik affray.
To stryke at him scho tuke na feir,
Sa weill scho usit wes in weir:
His straikis scho had bot lytill countit,
Wer nocht the king wes sa weill mountit:
Ather, at uther[3], strak sa faste,
Till thay wer tyrit at the laste:
The king, he thocht himself eschamit,
With ane woman to be defamit,
And wes determinit nocht to flee,
Thocht in that battell he suld dee.

[1] crowd. [2] broken and trampled. [3] each at the other.

As man, the quhilk dispairit bene,
He rudely ran upon the quene;
And throuch the arme gaif hir ane wound,
Quhilk till hir hart gaif sik ane stound[1],
That scho constrainit wes to flee:
Than all the rest of hir armie,
Quhen thay persavit, that scho wes gane,
Till Indus flude, thay fled ilk ane.
The quene overthort the flude scho raid,
On brigis quhilkis wer of boitis maid;
With hir, ane sober cumpanie,
Quhilk with hir fled, affrayitlie.
The Indeanis followit on the chais:
Than on the briggis come sik ane preis,
Of fleand folkis[2], quhilk wes greit wounder;
Sa that the bargis brak in sunder:
Sum sank, sum doun the ryver ran,
Than drownit thare mony ane nobill man;
Quhilk wes greit pitie till deplore,
As wryttis famous Diodore.
And finallie, for to conclude,
Wes never sched sa mekill blude,
At ane tyme, sen the warld began,
Nor slane sa mony saikles man[3]:

[1] shooting pain; Chaucer has *stounds*, for sorrows.

[2] fleeing people.

[3] "*man*," for men; to suit the *rhyme*, which Lyndsay, too often considered, as more important, than grammar, or sence.

And all throw the occasioun,
And the prydefull perswasioun,
Of this ambitious wickit quene,
Sik ane wes never hard nor sene.
Staurobates, the king of Inde,
Greitlye rejoysit, in his mynde,
Of this tryumphe and victorye.
Semiramis, with hart full sorye,
Seand sa monie tane, and slane,
Till hir cuntrie returnit agane;
Lamenting fortunis variance,
Quhilk brocht hir to sa greit mischance,
Affore quhilk wes sa fortunate,
And than, of conforte sa desolate.
Hir sonne, ane man of perfectioun,
Considerand his subjectioun,
His libertie, he did desyre,
That he micht governe his impyre;
Seand his mother vicious,
And with that sa ambitious,
As myne author doith specifye,
He slew his mother crewellye.
Quhat other caus, or intentioun,
I find na speciall mentioun:
Sum sayis to be at libertie;
Sum sayis for hir adulterie.
Nane uther caus, I can defyne,
Except punitioun divyne.

Of this fair ladie curagious,
Behald the ending dolorous ;
Quhilk wes bot twenty yeiris of age,
Quhen scho began hir vassalage ;
And rang triumphandlye, but weir[1],
The space of twa and fourtye yeir ;
Quhen scho wes slane, scho wes threscore,
With yeiris twa, scho wes no more ;
As Diodore wrytris, in his buke,
His Chronikill, quha list to luke.
Of this lady, I mak ane end,
Thinkand, na way, I can commend,
Wemen for till be manlye,
Nor men for till be womanlye :
For quhy, it bene the Lordis mynde,
All creature till use thair kynde ;
Men for till have preheminence,
And wemen under obedience :
Thocht all wemen inclynit be,
Till haif the soveranitie ;
As this lady, quhilk wald nocht rest,
Till scho hir husband had supprest :
Till that intent, that scho micht ring,
Allane, to haif the governing.
Ladyis, na way I can commend,
Presumpteouslye quhilk doith pretend,

[1] without doubt.

Till use the office of ane king,
Or realmes tak in governing:
Howbeit thay vailzeand be, and wicht,
Going in battaill lyke ane knicht:
As did proud Penthesilea,
The princes of Amazona:
In mennis habyte, aganis ressoun,
Siclyke, I think derisioun:
Ane prince to be effeminate,
Of knichtlye corage desolate;
Neglectand his auctoritie,
Throuch beistlie sensualitie,
Accumpanyit baith day, and nichtis,
With wemen, mair than vailzeand knichtis;
Sik kingis I discommend, at all,
Exempill of Sardanapall.

COURTEOUR.

Father, said I, schaw me how lang,
The successioun of Ninus rang?

EXPERIENCE.

That sall I do, with diligence,
My sonne, said he, or I ga hence:
Sen I haif schawin, at thy desyre,
Quhat man began the first impyre;
Now, wald I, it war to the kend[1],
Of that impyre, the fatall end.

[1] it were to thee known.

HOW KING SARDANAPALUS, FOR HIS VICIOUS LYFE, MAID ANE MISERABILL END.

Betwixt this conquerour Ninus,
And sensuall Sardanapalus,
I can nocht fynd na speciall storye,
Worthy to put in memorye;
Except, quhilk I haif done discryfe,
Of Semerame, king Ninus wyfe:
Bot, I can find na gude at all,
To wryte of king Sardanapall;
Quhilk wes the sax and threttie king,
Be lyne, from Ninus descending.
At lenth his lyfe for to declare,
I think it is nocht necessare;
Becaus, that mony cunning clerkis
Hes him descryvit, in thair werkis:
How he wes last of Assyriens;
Quhilk had the haill preheminens,
That tyme of the first monarchie,
In cronicles, as thow may see;
The last, and the maist vicious king,
Quhilk, in that monarchie, did ring:
That prince wes sa effeminate,
With sensuall luste intoxicate,
He did abhore the cumpanie,
Of his maist nobill chevalrie;

That he micht have the mair delyte,
Till use his beistlie appetyte;
Conversit with wemen nicht, and day,
And cleithit him, in thair array,
Sa that na man, that him had sene[1],
Could juge ane man, that he had bene:
Sa, in huredome, and harlotrye,
Did kepp himself sa quyetlye,
The princes of Assyriens,
Of him thay could get na presens:
Thus levit he continuallye,
Aganis nature inordinatlye.
Quhen to the Persis, and the Medis,
Reportit wer his vicious dedis,
With the rewlaris of Babylone,
Thay did conclude all intill one,
Thay wald nocht süffer for till ring,
Abufe thame sik ane vicious king:
Bot Arbaces, ane duke of Mede,
He derflye tuke on hand that dede.
Bot, first, he come to Ninivé,
To se the kingis majestie;
And till ane of the kingis gaird,
He gaif ane secreit riche rewaird,
Till put him in ane quyet place,
Quhare he micht se the kingis grace:

[1] This is the reading of the early editions.

And be unsene with ony wicht[1],
Bot he saw nouther king, nor knicht,
Intill his maisteris[2] cumpanye,
Except wemen allanerlye:
And, as ane woman he wes cled,
With wemen counsalit, and led;
And schamefullye he wes sittand,
With spindill, and with rock, spinnand.
Quhen Arbaces that sicht had sene,
His curage rais up from the splene;
And thocht it small difficultie,
For till depryve his majestie.
Than, raisit he the Persianis,
With Medis, and Babylonianis;
Enarmit weill with speir, and scheildis,
Triumphantlye thay tuke the feildis.
The king raisit Assyrianis,
Togidder with the Caldeanis;
And thame resistit, as he micht,
Bot fynallie he tuke the flicht,
To saif himself in Ninivé:
Than, seigit thay that greit citie,
Continuallie, twa yeir and more;
As wrytis famous Diodore,
Till that the flude of Euphrates,
Arais with sik ane furiousnes;

[1] e unseen by any person.
[2] he ed. 1597 has interpolated "*majesties*," for "*maisteris*."

Quharethrouch ane greit part of the toun,
Be violence wes dungin doun:
Than, quhen the king saw na remeid,
Bot to be takin, or to be deid;
As man, dispairit full of yre,
Gart mak ane furious flammand fyre;
And tuke his gold, and jowellis all,
With sceptour, croun, and rob royall,
With all his tender servituris,
That of his corps had greitest curis;
Togidder with his lustye quenis,
And all his wantoun concubenis;
And in that fyre, he did thame cast,
Syne lap himself, in at the last;
Quhare, all wer brynt in powder small:
Thus endit king Sardanapall,
Withouttin onie repentence,
As may be sene, by this sentence;
Heir following, quhilk he did indyte,
Affore his deith, in greit dispyte;
Quhilk is ane richt ungodlie thing,
As ye may se by this dyting.

Epitaphium Sardanapali.

Cum te mortalem noris, præsentibus cxple
Delitiis animum, post mortem nulla voluptas,
Et Venere, et Cœnis, et plumis Sardanapali.

Now, haif I schawin with diligence,
The monarchie of Assyrience;

The quhilk at[1] king Ninus began;
And endit at this mischeant man:
And did indure, withouttin weir[2],
Ane thowsand twa hundreth and fourty yeir;
As dois indyte Eusebius;
Reid him, and thow sall find it thus.

THE THRID BUKE;

OF THE MISERABILL DISTRUCTIOUN OF THE FYVE CITIE, CALLIT SODOME, GOMORRE, SUBOIM, SEGOR, AND ADAMA, WITH THAIR HAILL REGIOUN.

COURTEOUR.

FATHER, I pray yow, to me tell,
The notabill thingis that befell,
During the ring of Assyrience,
Quhilk had sa lang preheminence;
I mene of uther nationis,
Under thair dominationis.

EXPERIENCE.

That may be done, in termis schort,
Said he, as storyis doith report:
Induring this first monarchie,
Become that wofull miserie,

[1] "*that*," in ed. 1597. [2] without doubt.

Of Sodome, Gomore, and thair regione,
As Scripture makis mentione,
Quhais pepill wer sa sensuall,
In filthie sinnis, unnaturall;
The quhilk, into my vulgar veirs,
My toung abhoris to reheirs:
Lyke brutall beistis, by thair myndis,
Unnaturally abusit thair kyndis,
Be filthie, stinkand lecherie,
And maist abhominabill sodomie.
As haly Scripture doith discryve,
In that cuntrie wer citeis fyve,
Quhilk wer Sodome, and Gomorra,
Seboim, Segor, and Adama:
Amang thame all, fund was thare nane,
Undefylit, bot Lott allane:
Haly Abraham dwelt neir hand by,
Quhilk prayit for Lott effectuouslie;
For God maid him advertisment,
That he wald mak sik punischement:
To Lott, twa angellis God did send,
Him from that furye till defend.
Quhen the pepill of that regioun,
Saw the angellis cum to the toun,
Transformit into fair young men,
Thay purposit thame for to ken,
And abuse them unnaturallie,
With thair foull stinkand sodomie.

Of that gude Lott wes wonder wo,
And offerit thame his douchteris two,
Thame at thair plesour for till use,
Bot, thay his douchteris did refuse;
And than, the angellis, be thair micht,
Thir men depryvit of thair sicht;
And sa, perforce, leit thame allane:
To Lottis lugeing quhen thay wer gane,
Thay him commandit haistelie,
For till depart of that citie;
That foull unnaturall lecherye,
Ane vengence to the hevin did crye;
The quhilk did move God till sik yre,
That from the hevin brimstone, and fyre,
With awfull thoundring, raynit doun,
And did consume that haill regioun,
Of all that land chaipit no mo[1],
Except Lott and his douchteris two:
His wyfe wes turnit in ane stane,
Sa wyfeles wes he left allane;
For, scho wes inobedient,
And keipit na commandement,
Quhen the angell gaif them command,
Sone till depart out of that land:
He monischit thame under greit pane,
Never to luke backwart agane.

[1] escaped no more.

Quhen Lottis wyfe hard the thoundring,
Of flammand fyre, and lichtening,
The ugly cryis lamentabill,
Of pepill maist espouventabill[1]:
For, nane of thame had force to flee,
Scho yairnit[2], that sorrowfull sicht to see;
And as scho turnit hir anone,
Scho wes transformit in ane stone,
Quhare scho remanis, till this day;
Of hir I have na mair to say.
To schaw, at lenth, I am nocht abill,
That piteous proces lamentabill;
How citeis, castelis, townis, and towris,
Villagis, bastailzeis[3], and bowris,
Thay wer all into powder drevin,
Forrestis be the rutis uprevin[4]:
Thair king, thair quene, and pepill all,
Young, and auld, brynt in powder small;
Na creature wes left on lyfe,
Fowlis, beistis, man, nor wyfe;
The eirth, the corne, herbe, frute, and tre,
The babis upon the nurise kne,
Richt suddainlie, in ane instant,
Unwarily cum thair jugement;

[1] frightful. [2] desired eagerly.

[3] strong holds: Several of the border-strengths, in Roxburgh, and Berwickshire, were called *Bastile*-houses.

[4] torn up.

As it come in the tyme of Noye,
Quhen God did all the warld destroye:
For that self syn of sodomie,
And maist abhominabill bowgerie,
That vyce, at lenth, for till declare,
I think it is nocht necessare:
Quhen all wes brynt, flesche, blude, and banis,
Hillis, valleis, stokis, and stanis,
The cuntrie sank, for to conclude,
Quhare now standith ane uglye flude;
The quhilk is callit the Dede See,
Nixt to the cuntrie of Judee;
Quhais stinkand strandis, blak as tar,
The flewer of it, men feilith on far.
Into Orontius, thow may reid,
Of that cuntrie, the lenth and breid;
Of lenth fiftye myles and two,
And fourtene[1] myle in breid also.
Lott of his wyfe wes sa agast,
That he till a wyld montane past[2]:
Of cumpanye he had na ma,
Except his lustye douchteris twa;
And be thair provocatioun,
As Moyses makith narratioun,
Allane into that montane wyld,
His douchteris baith he gat with chyld;

[1] "*fourtie*," is put for "*fourtene*," in the ed. 1597.

[2] This is the old reading.

For thay belevit in thair thocht,
That all the warld wes gane to nocht,
As it become of that natioun;
Thinkand that generatioun
Wald faill, without thay craftelye,
Gar thair father with thame to lye;
And sa thay fand ane crafty wyle,
How thay thair father micht begyle;
And causit him to drink wicht wyne,
Quhilk men to lecherie doith inclyne:
Quhen he wes full, and fallin on sleip,
His douchteris quyetlye did creip,
Intill his bed, full secreitlye;
Provokand him, with thame to lye;
And knew nocht how he wes begylde[1],
Till baith his douchteris wer with chylde,
And bure twa sonnis in certane,
Thay beand in that wyld montane,
Of quhome twa nationis did proceid,
As in the Scripture, thow may reid;
In the quhilk Scripture, thow may se,
At lenth this wofull miserie.
This miserie become, but weir[2],
From Noeis flude, thre hundreth yeir,
Togidder with four score and ellevin,
As comptit Carion full evin.

[1] This is the earliest reading. [2] without doubt.

And efter Noeis deith, I ges,
Ane and fourtye yeir thare wes,
Quhen Abraham wes of age, I wene[1],
Four score of yeiris and nynetene,
Quhen this foull syn of sodomye
Was punischit sa rigorouslye.
Greit God preserve us, in our tyme,
That we commit nocht sik ane cryme!
Tedious it wer, for me to tell,
This monarchie during, quhat befell;
And wounderis that, in eirth, wer wrocht,
Quhilk, to thy purpose langith nocht[2]:
As how the pepill of Israell,
Did lang tyme into Ægypt dwell;
And of thair greit punitioun,
Throuch Pharois persecutioun;
And how, Moyses did thame convoy,
Throuch the Reid Sey, with mekill joy;
Quhare king Pharo richt miserably,
Wes drownit, with all his huge army;
And how that pepill wandrand wes,
Fourtye yeiris in wildernes.
Moyses, that tyme, as I heir say,
Ressavit the law, on Mont Sinay;
That tyme Josue, throuch Jordan,
Led those pepill to Canaan,

[1] think. [2] belongs not.

Quhare Saule, David, and Salomone,
With Hebrew kingis, mony one,
Did richlye ring, in that cuntrie,
Induring this first monarchie.
The sege of Thebes miserabill,
Quhare blude was sched, incomparabill,
Of nobill men, into those dayis,
With utheris terribill affrayis;
As how the Greikis wrocht vengeance,
Upon the nobill Trojance;
Becaus that Paris did convoy,
Perfors, fair Helena to Troy;
Quhilk wes king Menelaus wyfe,
Quhare mony ane thowsand loste thair lyfe.
That tyme, the vailzeant Hercules,
Out throuch the warld, did him addres,
Quhare he did mony ane doughtie deid,
As in his storye thow may reid;
And how, throuch Dianira, his wyfe,
That campioun did lose his lyfe,
In flammand fyre, full furiouslye,
The deith he sufferit crewellye.
That tyme, Remus, and Romulus,
Did found that citie, maist famous,
Of Rome, standing in Italie,
As in thair storye thow may see,
Wald thow reid Titus Livius,
Thow suld fynd warkis wounderous,

Quhais douchtye deidis ar weill kend,
And sall be to the warldis end:
Thocht thay began, with creweltie,
And endit with miseritie[1],
As bene the maner, to conclude,
Of all schedderis of saikles blude.
In Grece, the ornate poetrie,
Medecyne, musick, astronomie,
During this first monarchie began,
Be Homerus, that famous man;
Togidder with Hesiodus,
As dyvers auctouris schawis us:
It wer to lang to put in ryme,
The bukis quhilk thay wret in thair tyme.
Thir wer the actis principall,
That monarchie, during quhilk, befell.
As for gude Abraham, and his seid,
Into the Bybill thow may reid,
How, in his tyme, as I heir tell,
Began the kingdome spirituell;
As I have schawin to the affore,
Quharefor, I speik of thame no more.

[1] "*miseritie*," for the rhyme, in the ed. 1552 and 1558: the ed. 1568, 1574, and 1597, have substituted "*greit miserie*."

ANE SCHORT DESCRIPTIOUN OF THE SECUND, THRID, AND FERD MONARCHIE.

COURTEOUR.

FATHER, said I, quhilk wes the man,
That the nixt monarchie began?

EXPERIENCE.

Cyrus, said he, the king of Perse,
As cronicles hes done reherse,
Prudent, and full of policie,
Began the secund monarchie:
For, he wes the maist gudelie king,
That ever in Perse or Mede did ring;
For he, of his benignitie,
Delyverit from captivitie,
The haill pepill of Israell,
Into the tyme of Daniell;
The quhilkis had bene presoneris,
In Babylone sevin score of yeiris[1]:
Tharefor, God of his grace bening,
Gaif him ane divyne knawlegeing[2].
During his tyme, as I heir tell,
He usit counsall of Daniell.

[1] So in the earliest editions: the ed. 1597 has put "*full sevintie yeiris.*"

[2] knowledge: *knawlegeing* for the rhyme.

Carion[1], at lenth, doith specifie,
Of his marvellous nativitie;
And of his vertuous upbringing,
And how he vincust Cresus king;
With mony uther vailzeant deid,
As into Carion thow may reid;
Quhais successioun did indure,
Till the tent king, thareof be sure:
Bot, efter his greit conquessing,
Richt miserabill wes his ending;
As Herodotus doith discryve,
In Scythia he lost his lyfe;
Quhare the undantit Scythianis
Vincust those nobyll Persianis.
And efter, that Cyrus wes deid,
Quene Tomyre hackit[2] off his heid,
Quhilk wes the quene of Scythianis;
In the dispyte of Persianis,
Scho kest[3] his heid, for to conclude,
Intill ane vessell, full of blude;
And said thir wordis crewelly,
Drink now thy fill gif thow be dry;

[1] John Carion's Chronicle, which, says Bayle, Carion did not write.—Carion wrote a *Sketch*, which was enlarged, and improved by Melanchthon. It was translated into English by Gwalter Lynne; and printed, at London, 1550. Carion was born in 1499, and died in 1538. Carion's Chronicle was the greatest of authorities among the reformers: It was translated into many languages. [2] cut. [3] cast.

For thow did ay blude schedding thrist,
Now drink at laiser, gif thow list.
Efter that, Cyrus successioun
Of all the warld had possessioun:
Till Alexander, with swerd, and fyre,
Obtenit, perfors, the thrid impyre;
Quhilk wes the king of Macedone,
With vailzeant Grekis mony one,
In battell, fell, and furious,
Vincuste the michtie Darius;
Quhilk wes the tent, and the last king,
Quhilk did, efter king Cyrus, ring.
As for this potent empreour,
Alexander, the conquerour,
Gif thow, at lenth, wald reid his ring,
And of his crewell conquessing,
In Inglis toung, in his greit buke,
At lenth, his lyfe, thare thow may luke:
How Alexander, that potent king,
Wes twelf yeiris in his conquessing;
And how for all his greit conquest,
He levit bot ane yeir in rest;
Quhen, be his servand, secreitlye,
He poysonit wes, full piteouslye.
Lucane doith Alexander compair,
Till thounder, or fyreflaucht[1] in the air,

[1] lightning.

Ane crewell planeit, a mortall weird,
Doun thringand[1] pepill, with his sweird.
Ganges, that maist famous flude,
He mixit with the Indianis blude;
And Euphrates with the blude of Perse,
Quhais crewcltie for to reherse,
And saikles blude, quhilk he did sched,
War richt abhominabill to be red.
Efter his schort prosperitie,
He deit with greit miseritie.
It wer to lang, for to decyde it,
How all his realmes wer devydit.
Ay quhill, that Cesar Julius,
Quhen he had vincust Pompeyus,
Wes chosen empreour, and king,
Abufe the Romanis, for till ring.
That potent prince wes the first man,
Quhilk the ferd[2] monarchie began:
And had the haill dominioun,
Of everilk land, and regioun;
Quhais successouris did ring, but weir,
Ovir the warld mony ane hundreth yeir;
Bot, gentill Julius, allace!
Rang empreour bot lytill space;
Quhilk I think pitie till deplore,
In fyve moneth, and lytill more,

[1] *thringand*; throwing. [2] fourth.

Be fals exhorbitant tresoun,
That prudent prince wes trampit doun;
And murdrest, in his counsall hous,
Be crewell Brutus, and Cassius.
Efter, that Julius wes slane,
Did ring the greit Octaviane:
Of empreouris ane of the best,
During his tyme, wes peace, and rest,
Ovir all the warld, in ilk regioun,
As storyis makith mentioun.
And als, I mak it to the plane,
During the tyme of Octaviane,
The Sonne of God, our Lord Jesu,
Tuke mankynde, of the Virgine trew;
And wes that tyme, in Bethleem borne,
To saif mankynde quhilk wes forlorne;
As Scripture makith narratioun,
Of his blissit incarnatioun.
Now haif I tauld the, as I can,
How the four monarchies began:
Bot, in thy mynde, thow may considder.
How warldlie power bene bot slidder;
For, all thir greit impyris ar gane,
Thow seis thare is na prince allane,
Quhilk hes the haill dominioun,
This tyme, of every regioun.

[1] The ed. 1597 has put "*dois mak*," for "*makith*."

COURTEOUR.

Father, qunat reasoun had thir kingis,
Revaris to be of utheris ringis,
But ony richt, or juste querrell,
Quharethrouch that thay micht mak battell,
And commoun pepill to doun thring,
To this, said I, mak answeiring.

EXPERIENCE.

My sonne, said he, that sall be done,
As I best can, and that richt sone.
Thir monarcheis, I understand,
Preordinate war, be the command
Of God, the plasmatour[1] of all,
For to down thring[2], and to mak thrall[3],
Undantit pepill vicious,
And als for to be gracious
To thame quhilk vertuous wer, and gude;
As Daniell heth done conclude,
At lenth, intill his propheceis,
How thare suld be four monarcheis,
His secund chepture thow may se;
How efter the first monarchie,
Quhen Nabuchodonozor king,
Ane image saw, in his sleiping,

[1] maker. [2] throw down.
[3] This is the reading of the early editions.

With austeir luke, baith heich, and breid,
And of fyne pure gold wes his heid;
His breist, and armes, of silver bricht,
His wame [1] of copper hard, and wicht [2],
His loynis, and limmis, of irne richt strang,
His feit of clay, irne mixt amang.
From ane montane, thare come allane,
But hand of man, ane mekill stane,
Quhilk, on that figouris feit, did fall,
And dang all doun [3], in powder small:
Of quhais interpretatioun,
Doctouris doith mak narratioun;
The heid of gold did signifye,
First, of Assyrianis monarchye;
The silver breist, that did apply,
To Persianis, quhilk rang secundly:
The wame of copper, or of bras,
Thridlye of Grekis compairit was;
His loynis, and limmis, of irne, and steill,
Clerkis hes them compairit weill;
To Romanis, throuch thair diligence,
To have the ferd [4] preheminence,
Abufe all uther natioun,
Be this interpretatioun:
The mixit feit, with irne, and clay,
Did signifie the latter day;

[1] belly. [2] strong. [3] knocked all down. [4] fourth.

Quhen, that the warld sulde be devydit,
As efterwart sall be decydit:
Sa Christ is signifyit the stane,
Quhais monarchie sall never be gane:
For under his dominioun,
All princis sall be trampit doun.
Quhen that greit King[1] omnipotent,
Cummis to his generall jugement;
His monarchie than sall be knawin,
As efter sall be to the schawin:
And als the Scripture sall the tell,
How in the aucht of Daniell,
He saw into his visioun,
Be ane plane expositioun,
How that the Grekis suld wyrk vengence,
Upone the Medis, and Persience,
Comparand Greikis till ane gait,
With ane horne feirs, furious, and hait:
Quhilk slew the ram with hornis two,
Compairit till Perse, and Mede, also:
And sa, be Danielis propheceis,
All thir greit michtie monarchei.,
The quhilkis all uther realmes supprysit[2],
Be the greit God, thay wer devysit:

[1] The ed. 1597 has put "*God*" for "*King*."

[2] oppressed, kept under: So Spenser,

"Yet nathemore him suffred to arise;
But, still *suppressing*———."

As he of Titus, the Romane,
Sonne, and air, to Vespasiane:
Maid him ane furious instrument,
To put the Jewis to greit torment;
Quhilk, I purpose, or I hyne fair[1],
Schortlie, that proces to declair.

OF THE MAIST MISERABILL AND MAIST TERRIBILL DISTRUCTIOUN OF JERUSALEM.

COURTEOUR.

FATHER, said I, declare to me,
Induring this ferd monarchie,
The maist infortune that befell.

EXPERIENCE.

My sonne, said he, that sall I tell,
The maist, and manifest miserie,
Became upon the greit citie,
Jerusalem, quhen it wes supprest,
As storyis makis manifest:
Bot, as the Scripture doith devyse,
Jerusalem wes destroyit twyse:
First, for the greit idolatrie,
Quhilk thay committit in Jewrie:
The honour, aucht to God allane,
Thay gaif figures of stock, and stane.

[1] I hence go.

Affore Christis incarnatioun,
Come this first desolatioun,
Fyve hundreth yeiris, fourscore and ten,
In Cronicles as thow may ken:
How Nabuchodonozor king,
That famous citie, did doun thring,
Thair king with pepill mony one,
Brocht thame all bound to Babylone;
Quhare thay remanit presoneris,
The space of thresdore and ten yeris.
And that first desolatioun,
Wes callit the transmigratioun,
Wes na man left, in all thair landis,
Bot, purellis[1], laborand with thair handis,
Till michtie Cyrus, king of Perse,
As Daniell heth done reherse,
Wes movit, be God, for till restore,
The Jewis quhare, that thay wer affore.
Gif I neglect, I wer to blame,
The last seige of Jerusalem;
Quhais ruyne wes maist miserabill,
And, for to tell, richt terribill.
Wes never in eirth, citie, nor toun,
Gat sik extreme distructioun:
The tounis of Tyre, Thebes, nor Troye,
Thay sufferit never half sik noye;

[1] poor people.

The empreour Vespasiane,
He did devyse that seige certane:
Thare wes the prophecie compleit,
Quhilk Christ spak oh Mont Oliveit:
Quhen he Jerusalem beheld,
The teris from his eine disteld:
Seand, be divyne prescience,
The greit distruction, and vengence,
Quhilk wes to cum, on that citie,
His hart wes persit with pitie;
Sayand, Jerusalem, and thow knew,
Thy greit rewyne, sair wald thow rew:
For, no thing[1] I can to the schaw,
The veritie thow will nocht knaw;
Nor hes in consideratioun,
Thy haly visitatioun.
Thy pepill will na way considder,
Quham gadderit, I wald haif togidder,
As errand[2] scheip bene with thair hirdis,
Or as the hen gadderis hir birdis,
Under hir wingis tenderlye,
Quhilk thay refusit dispytefullye:
Quharefor, sall cum that dulefull day,
That na remedy mak thow may:

[1] "*ocht that*" are interpolated, by the ed. 1597, in the place of "*no thing*," in the old editions.

[2] "*As wandrand scheip ar with thair hirdis*," in ed. 1597.

Thy dungeounis sall be dung in sounder;
Sa that the warld sall on the wounder[1];
Thy tempill, now maist triumphand,
Sall be tred doun amang the sand:
And, as he said, sa it befell,
As hereafter, I sall the tell.

COURTTOUR.

Schaw me, said I, with circumstance,
The speciall caus of that mischance.

EXPERIENCE.

Quod he, as Scripture doith conclude,
For schedding of the saikles blude
Of prophetis, quhilks God to thame send,
And als becaus that thay miskend,
Jesu, the Sonne of God Soverane,
Quhen he amang thame did remane:
For, all the miracles, that he schew,
Maliciouslye, thay him misknew;
Thocht be his greit power divyne,
The water cleir, he turnit in wyne;
And be that self power, and micht,
To the blynd borne he gaif the sicht;
And gaif the crukit men thair feit,
And maid the lyper haill compleit:

[1] This is the reading of the old editions.

He haillit all, and raisit the deid [1],
Yit, thay him held at mortall feid;
Becaus he schew the veritie,
Thay did conclude, that he suld die.
The bischoppis, princis of the preistis,
Thay grew sa bolden, in thair breistis;
The scrybis, and doctouris of the law,
Of God, nor man, quhilk stude nane aw,
On Christ Jesu, to wyrk vengeance,
Richt sa, the fals Pharisience,
Ane sect of fenzeit religioun,
Devysit his confusioun:
And send thair servandis, at the last,
And with strang cordis, thay band him fast,
Syne scurgit him baith back, and syde,
That nane for blude micht se his hyde;
Thare wes nocht left ane penny breid [2],
Unwoundit from his feit till heid:
In maner of derisioun,
Thay plet [3] for him ane crewell croun,
Of pungeand [4] thornis, scharp, and lang,
Quhilk on his hevinlye heid thay thrang [5]:
Syne, gart him, for the greitter lack,
Beir his awin gallous, on his back,

[1] He healed all, and raised the dead.
[2] The breadth of a penny piece.
[3] plaited. [4] pungent. [5] thrust.

Till the vyle place of Calvarie;
Quhare mony ane thowsand man micht see
That innocent, thay tuke perforce,
And plat[1] him backwart to the croce;
Throuch feit, and handis, greit naillis thay thrist,
Till blude aboundantlye out brist:
Without grunsching[2], clamour, or crye,
That pane, he sufferit patientlye;
And for augmenting of his greifis,
Thay hangit him betwix twa theifis;
Quhare men micht se the bludy strandis,
Quhilk sprang furth of his feit, and handis;
Frome thornis, thristit on his heid,
Ran doun bullering stremis reid:
In the presens of mony ane man,
That blude royall, on roches ran:
Schortly to say that hevinlye king,
In extreme dolour, thare did hing:
Till he said, *Consummatum est*,
With ane lowd cry, he gaif the gaist[4]:
Quhen he wes dede, thay tuke ane dart,
And peirst' that prince out throuch the hart:

[1] flatted. [2] groaning.

[3] This is the reading of the old editions: *bullering* is gurgling, boiling, from the Fr. *bouillir*, perhaps: So the *Bullers* of Buchan, where the sea boils under a natural arch of the rock.

[4] gave up the ghost.

Fra quhame thare ran water, and blude,
The eirth than trimblit, to conclude,
Phebus did hyde his bemis bricht,
That throuch the warld thare wes na licht;
The greit vaill of the tempyll rave,
The dede men rais out of thair grave,
And in the citie did appeir,
As in the Scripture thow may heir;
Than, Joseph of Arimathie
Did bury him richt honestlie,
Bot yit, he raise full gloriouslye,
On the thrid day, tryumphandlye:
With his disciplis, in certane,
Fourty dayis, he did remane;
Efter that, to the hevin ascendit.
Thir Jewis, na thing, thair lyfe amendit:
Nor gaif na credens till his sawis[1],
As at mair lenth the storye schawis:
Bot, crewellye, thay did oppres,
All men that Christis name did profes;
And persecutit mony one,
Thay presonit baith Peter, and Johne,
And Stevin, thay stanit to the deid,
Fra James, the les, thay straik the heid:
This wes the caus, in conclusioun,
Of thair crewell confusioun.

[1] sayings.

The prudent Jew, Josephus, sayis,
That he wes present, in those dayis,
And, in his buke makith mentioun,
How efter Christis ascensioun,
The space of twa and fourty yeiris,
Began those crowell mortall weiris;
The secund yeir of Vespasiane,
Quhare mony takin wer, and slane:
Josephus, planely, doith conclude,
Wes never sene sik ane multitude,
Affore that tyme into the toun,
Quhilk come for thair confusioun:
Thair greit infortune, sa befell,
That all the princis of Israell,
Convenit agane the tyme of pace,
Bot, till returne, thay had na grace.
The bald Romanis, with thair chiftane,
Titus, the sonne of Vespasiane,
Thair armie ovir Judea spred,
Than all men to the citie fled,
Belevand thare to get releif,
Bot, all that turnit to thair mischeif,
The Romanis lappit[1] thame about,
That, be na way, thay micht win out[2].
Sax monethis, did that seige indure,
Quhare loste wer monie ane creature;

[1] enveloped. [2] get out.

Quhilk, thare, in miserie did remane,
Till thay wer taken all, and slane.
During the tyme of this assailze,
Thair meit, and drink, and all did failze:
For, thare wes sik ane multitude,
That thowsandis deit, for falt of fude:
Necessitie gart thame eit, perforse,
Dog, cat, and rattone, asse, and horse;
Riche men behuffit till eit thair gold,
Syne deit, of hunger manifold:
Sik hunger wes, without remeid,
The quick behuffit till eit the deid:
The filth of closettis mony eit,
To lenth thair lyfe, thay thocht it sweit:
The famous ladyis of the town,
For fault of fude, thay fell in swoun;
Quhen thay micht get nane uther meit,
Thay slew thair proper bairnis[1] to eit:
Bot, all for nocht, dispytefullye,
Thair awin souldiers full gredelye,
Reft thame that flesche[2], maist miserabill,
And thay, with murning lamentabill,
For extreme hunger, yeild the spreit[3]:
Thare, wes the prophecie compleit;

[1] their own children.
[2] robbed them of that flesh.
[3] gave up the ghost.

As Christ affore maid narratioun,
The day of his grim passioun.
Quhen that the ladyis for him murnit,
Full piteouslie he to thame turnit:
And said, Douchteris, murne nocht for me,
Murne on your awin posteritie:
Within schort time sall cum the day,
That men of this citie sall say:
Quhen thay ar trappit in the snare,
Blyst be the wamb, that never bare:
The baren papis, than thay sall blis,
That dulefull day, ye sall nocht mis.
This prophesie, it come to pas,
That day, with mony lowde allas:
Sic sorrowfull lamentatioun,
Wes never hard, in that natioun:
Seand those lustye ladyis sweit,
Deand for hunger in the streit;
Thair husbandis, nor thair childring,
Micht geve to thame na conforting:
Nor yit releif thame of thair harmis,
Bot, atheris deand, in utheris armis[1].
Efter this wofull indigence,
Amang thame rose sic pestilence,
Quharein thare deit mony hounder,
Quhilk till declare, it wer greit wounder,

[1] But, each dying in other's arms.

And for finall conclusioun,
Those weirlyke wallis thay dang doun,
Prince Titus, with his chevalrye,
With sound of trompe, tryumphandlye,
He enterit in that greit citie:
Bot, till declare, I thynke pitie:
The panefull clamour horrabill,[1]
Of woundit folk maist miserabill:
Thare wes nocht ellis, bot tak, and slay;
For, thare micht na man win away.
The strandis of blude ran throuch the streitis,
Of deid folk, trampit under feitis,
Auld wedowis, in the preis, war smorit[1],
Young virginis, schamefully, deflorit.
The greit tempill of Salamone,
With mony ane curious carvit stone,
With perfyte pinnaclis, on hicht,
Quhilkis war richt bewtifull, and wicht;
Quharein ryche jowellis did abound,
Thay ruscheit rudelie[2] to the ground:
And set, in till thair furious ire,
Sancta Sanctorum into fyre:
And with extreme confusioun,
All thir greit dungeonis thay dang doun

[1] Old widows, in the crowd, were smothered.
[2] they dashed down rudely.

Thare bursin war[1] the boldin breistis,
Of bischoppis, princis, of the preistis:
Thare takin wes the greit vengeance,
On fals scrybis, and Phariseance:
All thair paintit ipocrisie,
That tyme micht mak thame na supplie:
That day thay dulefullye repentit,
That to the deith of Christ consentit,
Thocht it wes our salvatioun,
It wes to thair dampnatioun.
The vengeance of the blude saikles,
From Abell till Zacharies;
That day apon Jerusalem fell,
Bot tedious it wer to tell,
The greit extreme confusioun,
And of blude sic effusioun:
Wes never slane sa mony ane man,
At ane tyme, sen the warld began.
The Jowis, that day, gat thair desyre,
Quhilk thay did ask into thair ire;
As bene, in Scripture, specifyit,
The day quhen Christe wes crucifyit;
Quhen Ponce Pilat, the president,
Said to thame, I am innocent,
Of the just blude of Christ Jesus,
Thay cryit, his blude licht upon us,

[1] There bursted were the swoln breasts.

And on our generatioun:
Thay gat thair supplicatioun,
That day, with mony cairfull cry,
Thair blude wes sched aboundantly.
Josephus wrytith, in his buke,
His Cronicle, quha list to luke;
During that creuell seige certane,
Wer ellevin hundreth thousand slane;
Of presonaris, weill tauld, and sene,
Foure score of thousandis and sevintene.
Out of the land, thay did expell,
All the pepill of Israell:
And, for thair greit ingratitude,
Thay leif yit under servitude.
Thare is na Jow, in na cuntrie,
Quhilk hes ane fute of propertie:
Nor never had, withouttin weir,
Sen this day fyftene hundreth yeir:
Nor never sall, I to the schaw,
Till that thay turne to Christis law.
Sum sayis, that Jowis, mony fald,
Wer threttie, for ane penny, sald:
As Judas sauld the king of glore,
For threttie pennyis, and no more.
Efter that, mony war mischevit[1],
Quhen novellis past how lang thay levit,

[1] mischieved.

Apon thair golde, withouttin doute,
Thay slit thair bellyis, to serche it oute.
The rest in Egipt, thay did sende,
Presonaris to thair lyvis ende :
Titus tuke, in his cumpanye,
Greit nummer of the maist worthye :
With him to Rome, he led thame bound,
Syne, cruellie, did thame confound ;
His victorie, for till decore,
And, for augmentilg of his glore,
Gart put thame into publict places,
Quhare all folk mycht behald thair faces ;
Syne, with wylde lyonis, cruellye,
He gart devore thame, dulefullye.
This hie tryumphand mychtie toun,
At Pasche, wes put to confusioun,
Because, that in the tyme of Pace[1],
Thay crucifyit the king of grace.
Sum hes this mater done indyte,
Mair ornatlie, than I can wryte ;
Quharefor, I speik of it no more,
Onely, to God be laude, and glore.

[1] *Pace*, for the rhyme: *Pasche*; Easter.

OF THE MISERABYLL END OF CERTANE TYRANE PRINCIS. AND SPECIALLYE THE BEGYNNARIS OF THE FOUR MONARCHEIS.

Now, have I done declare, at thy desyris,
As thou demandit into termis schort;
And how began the principal impyris,
As Cronicle, and Scripture, dois report;
Quharefor, my sonne, I hartly the exhort,
Perfytlie prent, in thy remembrance,
Of this inconstante warld, the variance.

The princis of thir four greit monarcheis,
In thair maist hiest pomp imperialis;
Traisting to be maist sure set in thair seis[1],
The fraudfull warld gaif to thame mortall fallis,
For thair rewarde, bot dirk memoriallis:
Thocht ovir the warld thay had preeminence,
Of it thay gat nane uther recompence.

For siclyke, as the snaw doith melt, in May,
Throuch the reflex of Phebus bemis bricht,
Thir greit impyris, richt sa ar went away,
Gane bene thair glore, thair power, and thair micht;
Because, thay wer revaris, withouttin richt.

[1] sees, seats; as in lord Bacon: "It is a safe opinion, for their sees, empires, and kingdoms."

And blude scheddaris, full creuell to conclude;
Richt creuellie, tharefor, was sched thair blude.

Behald how God, ay sen the warld began,
Hes maid of tyrane kingis instrumentis,
To scurge pepill, and to kill mony ane man,
Quhilkis to his law wer inobedientis,
Quhen thay had done perfurneis[1] his ententis,
In danting wrangous pepill schamefullye,
He sufferit thame be scurgit creuellye.

Evin as the scule maister doith mak ane wand,
To dant, and ding, scolaris of rude ingyne[2],
The quhilkis will nocht study at his command,
He scurgis thame, and onely to that fyne,
That thay sulde to his trew counsall inclyne:
Quhen thay obey, and meisit bene his ire[3],
He takis the wand, and castis into the fyre.

God, of king Pharo, maid ane instrument,
Quhilk wes the greit king of Egyptience:
His awin peculiar pepill to torment;
That beand done, he wrocht on him vengence.
And leit him fall throuch inobedience:
And fynallie, he with his greit armye,
In the Reid Sey, thame drownit dulefullye

[1] performed. [2] To frighten and beat scholars of rude genius.
[3] appeased is his wrath.

Richt sa,[1] of Nabuchodonosor king,
God maid of him ane furious instrument,
Jerusalem, and the Jowis, to doun thring,
Quhen thay to God wer inobedient,
Syne reft[1] hym from his riches, and his rent[2],
And him transformit, in ane beist brutell,
Sevin yeiris and more, as wryttis Daniell.

Alexander, throuch prydefull tyrannye,
In yeiris twelf, did mak his greit conquest;
Ay scheddand saikles blude, full cruellye;
Till he wes king of kingis, he tuke na rest,
In all the warld, quhen he wes full possest,
In Babilone thronit tryumphandlye,
Throuch poysonn strang, deceisit dulefullye.

Duke Hanniball, the strang Cartagiane[3],
The danter of the Romanis pomp, and glorye,
Be his power wer mony ane thousand slane,
As may be red, at lenth, intill his storye,
At Canna, quhare he wan the victorye,
On Romanis landis, that deid lay on the ground,
Thre heipit buschellis wer of ringis found.

Into that mortall battell, I heir sayne[4],
Of the Romanis most worthy weiriouris,

[1] tore. [2] "*rent*," in Lyndsay, means income, estate.
[3] Carthaginian. [4] say: So Chaucer has *sayne*, for say.

By presonaris, wer forty thousand slane:
Of quhom thare wes thretty wyse senatouris,
And twenty lordis, the quhilkis had bene pretouris,
That deit, into defence of thair cuntrie,
And, for till hald thair land, at libertie.

Quhat rewarde gat this creuell campioun,
Quhen he had slane so greit ane multitude,
And quhen the glas of his gloirye wes run,
Ane schamefull deith, and schortlye to conclude;
This bene reward of all scheddaris of blude;
For he gat sic extreme confusioun,
He slew himself, in drinking strang poysoun.

Behald the twa maist famous campionis,
That is to say, Julius, and Pompey,
Quhilkis did conquesse[1] all erthly regionis,
Alsweill main land, as ilis in the sey;
And to the toun of Rome gart thame obey;
For Pompeyus subdewit the orient,
And Julius Cesar all the occident.

Bot, finallie, thir twa did stryve for stait,
Quharethrow thre hundreth M[s]. men wer slane[2]
Bot, Pompeyus, efter that greit debait,
He murdreist wes, the storye tellis plane:
Than, Julius wes prince, and soverane,

[1] conquer. [2] thousand.

Abufe the haill warld, empreour, and king,
Bot into rest, schort tyme indurit his ring[1].

For, within five monethis, and lytill mair,
Amyd his lordis, in the counsall hous,
He murdrest wes, quhat neidith proces mair;
As I have said, be Brute, and Cassius:
Gif thow wald knaw thair deithis dolorous,
Thow moste at lenth ga reid the Romane storie,
Quhilk hes this mater put in memorie.

Gane is the goldin warld of Assyrianis,
Of quhome king Ninus wes first, and principall;
Gane is the silver warld of Persianis;
The copper warld of Greikis now is thrall;
The warld of irne, quhilk wes the last of all;
Comparit to the Romanis in thare glore,
Ar gane richt sa, I here of thame no more.

Now is the warld of irne mixit with clay,
As Daniell, at lenth, hes done indyte:
The greit impyris ar meltit clene away;
Now, is the warld of dolour, and dispyte:
I se nocht ellis, bot troubyll infinyte;
Quharefor, my sonne, I mak it to the kend,
This warld, I wait, is drawand to ane end.

[1] reign.

Tokynnis of derth, hunger, and pestilence,
With creuell weiris, baith be sey, and land,
Realme aganis realme, with mortall violence;
Quhilk signifyis the last day evin at hand;
Quharefor, my sonne, be in thy faith constand;
Raising thy hart to God, and cry for grace,
And mend thy lyfe, quhyll thou hes tyme, and space.

THE FYFT SPIRITUALL AND PAPALL MONARCHIE.

COURTEOUR.

Father, is thare na prince ringand,
Quhilk hes the warld now at command,
As had the kingis of Assyrianis,
The Persis, Grekis, or the Romanis,
Quha hes now maist dominioun,
Of everilk land, and regioun.

EXPERIENCE.

Thare is na prince, my sonne, said he,
That hes the principall monarchie,
Abufe the warld universall,
With haill power imperiall;
As Alexander, or Darius,
Or as had Cesar Julius;
For orient, and occident,
To thame wer all obedient.

Nochtwithstanding, I find ane king,
Quhilk intill Europe doith ring;
That is the potent Pape of Rome,
Impyrand[1] over all Christindome:
To quhame na prince may be compare,
As cannon lawis can declare.
All princis of the occident,
Ar till his grace obedient:
For, he hes haill power compleit,
Baith of the body, and the spreit:
Quhilk never had na prince afore,
Except the michtie king of glore.
To Christ he is greit lewtennand,
In holy Peteris sait sittand:
Sa, he is, of all kingis, king,
Quhilkis into Europe now doith ring;
And, as the Romane empreouris,
Having the warld under thair curis,
Had princis, knichtis, and campiònis,
Rewlaris, into all regionis;
Uphalding thair authoritie;
Using justice, and policie:
Richt so this potent Pape of Rome,
The soverane king of Christindome,
He hes intill ilk countrie,
His princis of greit gravitie:

[1] *Impyrand*; domineering.

In sum countreis, his cardinalis,
In thair maist precious apparallis;
Archbischoppis, bischoppis, thow may sie,
Defending his auctoritie:
With uther potent patriarchis,
Collegis, full of cunning clarkis,
Abbotis, and priouris, as ye ken,
Misrewlaris of religious men;
Officialis, with thair procuratouris,
Quhose langsum lave, spulzeis the puris[1].
Archedenis, and Denis of dignitie,
Greit doctouris of devinitie;
Thair chantouris, and thair sacristanis,
Thair tresoureris, and thair subdenis,
Legionis of preistis, seculeris,
Personis, vicaris, monkis, and freiris,
Of divers ordouris, mony one,
Quhilk langsum wer for till expone:
In syndrie habytis, as ye ken,
Different, from uther Christin men.
Fair ladyis of religioun,
Professit in every regioun;
Fals heremitis, fassionit like the freiris,
Proud parische clerkis, and pardoneiris;
Thair gryntaris[2], and thair chamberlanis,
With thair temporall courtissanis:

[1] plunders the poor.

[2] bailiffs; a *granary*, among the country people, in Scotland,

Thus, all the warld, be land, and sey,
His sanctitude thay do obey:
Nocht onely his spirituall kingdome,
Bot the greit empreour of Rome,
And kingis of everilk regioun,
That day, quhen thay resave thair croun,
Thay mak aith of fidelitie,
Till defende his auctoritie.
Mairover with humill reverence,
Thay mak till him obedience;
Be thair selfis, or ambassadouris,
Or utheris, ornate oratouris.
Quha doith ganestand his majestie,
His lawis, or his lybertie;
Or haldis ony opinioun,
Contrair his greit dominioun,
Other, be way of deid, or wordis,
Ar put to deith, be fyre, or swordis.
Sanct Peter stylit wes Sanctus,
Bot, he is callit Sanctissimus.
His style at lenth, gif thow wald knaw,
Thow moste ga luke the cannon law:
Baith in the Sext, and Clementene[1],
His staitlie style, thair may be sene;

is called a *gryntal*-house: Cardinal Beaton had his *granitarius*, or manager of the victual, as we may learn from the cardinal's account book, in the Advocate's library."

[1] Such is the reading of the oldest ed.: The allusion is to the *Works* of Pomponius Sextus, the great jurist of the 3d century

Thare sal thow find, reid, gif thow can,
How he is nother God, nor man.

COURTEOUR.

Quhat is he, than, be your jugement,
Quod I, me thynk him different,
Far from our soverane, Lord Jesus,
And till his kynd contrarious:
For, Christ wes God, and naturall man,
Gif he be nother, quhat is he than?

EXPERIENCE.

The cannon law, my sonne, said he,
That questioun will declare to the,
It doith transcend my rude ingyne,
His sanctitude, for till defyne,
Or to schaw the auctoritie,
Perteining to his majestie,
Sa greit ane prince, quhare sall thou find,
That spiritually may louse, and bind;
Nor, be quhame, sinnis are forgevin,
Be thay, with his disciplis, schrevin[1]:
Quhame ever he bindis, be his micht,
Thay boundin ar, in Goddis sicht:
Quhame ever he lousis, in eirth heir doun,
Ar lousit, be God, in his regioun:

and to the *Collections* of Pope Clement, which were published, in 1317, after his death.

[1] *schrevin*; confessed.

Als he is prince of purgatorie,
Delyvering saulis, from pane, to glorie;
Of that dirk dungeoun, but dout,
Quhame ever he plesis, he takis out;
Our secreit synnis, every yeir,
We mon schaw to sum preist, or freir,
And tak thair absolutioun,
Or ellis, we get na remissioun:
Sa, be this way, thay cleirlie ken,
The secretis of all secular men.
Thair secretis we knaw nocht at all,
Thus, ar we to thame bound, and thrall.
Quhat ever thair ministeris commandis
Moste be obeyit, without demandis:
Quharefor, my sonne, I say to the,
This is ane marvellous monarchie,
Quhilk hes power imperiall,
Baith of the body, and the saull.

COURTEOUR.

Father, quod I, declare to me,
Quhow did begin this monarchie?

EXPERIENCE.

Quod he, Christ Jesus, God and man,
That impyre, gratiouslie began,
Nocht, be the fyre, nor be the sword,
Bot, be the vertew of his word:

And left, intill his Testament,
Mony ane devote document:
With his successouris, to be usit,
Thocht mony of thame be now abusit;
For Peter, and Paull, with all the rest
Of thair brethren, maid manifest,
The law of God with trew intent,
Preching the Auld and New Testament,
Thay led thair lyfe, in povertie,
Devotioun, and humilitie,
As did thair maister Christ Jesus,
And war nocht half sa glorious[1],
As thair successouris, now in Rome,
Impyrand over all Christindome.
Eftir the deith of Peter, and Paull,
And Christis trew discipulis all;
Thair successouris, within few yeiris,
As at mair lenth, thair storie beiris,
Full craftelye clam[2] to the hicht,
From spiritual lyfe, to temporall micht.

COURTEOUR.

Father, or we pas further more,
Quhen did begin thair temporall glore?

EXPERIENCE.

Sonne, said he, thou sall understand,
Or ever ane pape gat ony land,

[1] ruling. [2] did climb.

Twa and thretty gude papis in Rome,
Ressavit the crown of martirdome;
Bot, nocht the thrinfald[1] diadame,
To weir thre crownis, thay thocht greit schame,
Till Silvester, the confessour,
From Constantine, the empreour,
Ressavit the realme of Italie,
Richt sa of Rome, the greit citie;
That wes the rute of thair ryches,
Than sprang the well of welthynes.
Quhen that the Pape wes maid ane king,
All princis bowit, at his bidding.
This act wes done, withouttin weir,
From Christis deith thre hundreth yeir:
Than, lady Sensualitie
Tuke lugeing, in that greit citie;
Quhare, scho, sensyne, hes done remane,
As thair awin lady soverane:
Than, kingis, intill all nationis,
Maid preistis greit foundationis:
Thay thocht greit merite, and honour,
To counterfait the empreour;
As did David of Scotland, king,
The quhilk did founde, during his ring,
Fyftene abbayis, with temporall landis,
Withouttin teindis, and offerandis,

[1] threefold.

Be quhais haly simplicitie,
He left the crown, in povertie.
Now, haif I schawin the, as I can,
How thair temporall impyre began,
Ascending up aye gre be gre[1],
Abufe the empreouris majeste:
Sa, quhen thay gat, amang thair handis,
Of Italie, all the empreouris landis:
Efter that, in ilk cuntrie,
Sprang up thair temporalitie,
With sa greit ryches, and sic rent,
That thay gan to be negligent,
In making ministratioun,
To Christis trew congregatioun:
And tuke na mair pane, in thair preching,
And far les travell, in thair teching;
Changeing thair spiritualitie,
In temporall sensualitie.

COURTEOUR.

Father, thynk ye, that thay ar sure,
That thair impyre sall lang indure?

EXPERIENCE.

Apperandlye, it may be kende,
Quod he, thair glore sal have ane ende;

[1] "*gre be gre*," step by step

I mene thair temporall monarchie
Sall turne intill humilitie,
Throuch Goddis word, without debait,
Thay sall turne to thair first estait;
As Danielis prophesie appeiris,
Thareto sall nocht be mony yeiris:
Howbeit Christis faith sall never fall;
Bot, mair and mair, it sall prevaill,
Thocht Christis trew congregatioun
Suffer greit tribulatioun.

COURTÉOUR.

Father, said I, be quhat ressoun,
Thynk ye thair impyre may cum doun?

EXPERIENCE.

Considering thair preheminence,
Quod he, for inobedience,
Abusing the commandement,
Quhilk Christ left in his Testament;
Using thair awin traditioun,
Mair than his institutioun:
For, Christ, in his last convention,
The day of his ascensioun,
Till his disciplis gaif command,
That thay sulde passe, in every land;
To teche, and preche, with trew intent,
His law, and his commandement.

Nane uther office, he to thame gave,
He did nocht bid thame seik, nor crave,
Cors presentis, nor offerandis,
Nor get lordschippis of temporal landis;
Bot, now it may be hard, and sene,
Baith with thyne eiris, and thyne ene,
How prelatis, now, in every land,
Takis lytill cure of Christis command,
Nother into thair deidis, nor sawis;
Neglecting thair awin cannon lawis,
Using thame selfis contrarious,
For the maist part, to Christ Jesus.
Christ thocht na schame to be ane precheour,
And till all pepill, of treuth, ane techeour:
Ane pape, bischope, nor cardinall,
To teche, nor preche, will nocht be thrall[1].
Thay send furth freiris, to preche for thame,
Quhilk garris the pepill now abhor thame[2].
Christ wald nocht be ane temporall king,
Rychelie, into na realme, to ring;
Bot, fled temporall auctoritie,
As in the Scripture thow may see,
All men may knaw, how Papis ringis,
In dignitie abufe all kingis,

[1] *thrall*; bound.

[2] "*now abhor thame*" is the reading of the ed. *1552*, *1558*. It was changed to "*mok thame with schame*," by subsequent editions.

Als weill in temporaltie,
As into spiritualtie,
Thow may se, be experience,
The Papis princely preheminence.
In Cronicles, gif thow list to luke,
How Carion wryttis, in his buke,
Ane notabill narratioun,
The yeir of our salvatioun,
Ellevin hundreth, and sax and fyftie,
Pape Alexander presumptuouslie,
Quhilk wes the thrid Pape of that name,
To Frederik empreour did defame:
In Veneis, that tryumphand town,
That nobill empreour gart ly down,
Apone his wame, with schame, and lack,
Syne tuik his feit apone his back,
In taikin of obedience,
Thare he schew his preheminence,
And causit his clergie, for to sing,
Thir wordis efter following:

Super aspidem et basiliscum ambulabis,
Et conculcabis leonem et draconem[1].

Than, said this humill empreour,
I do to Peter this honour:

[1] That is:
"Thou sall gang upon the edder and the coketrice,
"And thou sall tred down the lyoun and the dragoun."
This translation is not in the ed. 1552, and 1558; but was first introduced into the ed. 1568.

The Pape answerit with wordis wraith,
Thow sall me honour, and Peter baith.
Christ, for to schaw his humill spreit,
Did wasche his pure disciplis feit:
The Papis halynes, I wis,
Will suffer kingis his feit to kis:
Birdis had thair nestis, and toddis thair den,
Bot, Christ Jesus, saiffer of men,
In eirth, had nocht ane penny breid,
Quhareon, he micht repose his heid:
Howbeit, the Papis excellence
Hes castellis of magnificence:
Abbottis, bischoppis, and cardinallis,
Hes plesand palices royallis;
Lyke Paradyse, ar those prelatis places,
Wanting na plesour of fair faces.
Jhone, Androw, James, Peter, nor Paull,
Had few housis amang thame all:
From tyme, thay knew the veritie,
Thay did contempne all propertie:
And wer richt hartfully content,
Of meit, drink, and abuilzement[1].
To saif mankynde that wes forlorne,
Christ bure ane creuell crown of thorne:
The Pape three crownis, for the nonis[2],
Of golde, pouldrit with precious stonis:

[1] clothing. [2] for the nonce, as in Chaucer.

Of golde, and silver, I am sure,
Christ Jesus tuke bot lytill cure:
And left nocht, quhen he yeild the spreit,
To by himself ane windyng scheit;
Bot, his successour, gude Pape Jhone,
Quhen he deceisit, in Avinione,
He left behynd him ane tresour,
Of gold, and silver, be mesour,
Be ane just computatioun,
Weill fyve and twentye myllioun;
As dois indyte Palmerius;
Reid him, and thow sall fynd it thus:
Christis disciplis wer weill knawin,
Throuch vertew, quhilk wes be thame schawin,
In speciall fervent charitie,
Greit patience, and humilitie:
The Papis floke, in all regiounis,
Ar knawin best, be thair clippit crounis.
Christ he did honour matrimonie,
Into the Cane of Galilie,
Quhare he, be his power divyne,
Did turne the water into wyne;
And als cheisit sum maryit men,
To be his servandis, as ye ken,
And Peter, during all his lyfe,
He thocht na sin, to haif ane wyfe.
Ye sall nocht find, in na passage,
Quhare Christ forbiddith mariage;

Bot, leifsum till ilk man to marye,
Quhilk wantis the gift of chastitye:
The Pape hes maid the contrair lawis,
In his kingdome, as all men knawis:
Nane of his preistis dar marie wyfis,
Under na les pane nor thair lyfis:
Thocht thay have concubynis fyftene,
Into that cace, thay ar oversene:
Quhat chaistitie, thay keip in Rome,
Is weill kend over all Christindome.
Christ did schaw his obedience,
Unto the empreouris excellence,
And causit Peter, for to pay,
Trybute to Cesar, for thame tway,
Paull biddis us be obedient,
To kyngis, as the maist excellent:
The contrair, did Pape Celesténe,
Quhen, that his sanctitude serene
Did crown Henry, the empreour,
I think he did him small honour:
For, with his feit, he did him crown,
Syne, with his feit, the crown dang down;
Sayand, I have auctoritie,
Men till exalt to dignitie;
And to mak empreouris, and kingis,
And syne depryve thame of thair ringis[1].

[1] *ringis*; kingdoms.

Peter, be my opinioun,
Did never use sic dominioun:
Apperandlye, be my jugement,
That Pape red never the New Testament:
Gif he had leirnit, at that lore,
He had refusit sic vane glore:
As Barnabas, Peter, and Paull,
And richt sa Christis disciplis all.
The capitane, Cornelius,
Quhen Sanct Peter came till his hous,
Till worschip him, fell at his feit;
Bot, Sanct Peter, with humill spreit,
Did rais him up with diligence,
And did refuse sic reverence:
Richt sa Sanct Jhone, the evangelist,
The angellis feit, he wald haif kist;
Bot, he refusit sic honour,
Sayand, I am bot servitour:
Richt sa, thy fallow, and thy brother,
Geve glore to God, and to nane uther
And lykewyse Barnabas, and Paull,
Sic honour did refuse at all:
In Listra, quhare thay wrocht greit werkis,
The preist of Jupiter, with his clerkis,
And all the pepill, with thair avyce,
Wald haif maid to thame sacrifyce:
Of quhilk thay wer sa discontent,
That thay, thair claithing, rave, and rent;

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And Paull, amang thame, rudely ran,
Sayand, I am ane mortall man;
Geve glore to God of kingis King,
That made hevin, eirth, and every thing:
Sen Peter, and Paull, vane glore refusit,
With Papis, quhy suld sic glore be usit?
Peter, Androw, Jhone, James, and Paull,
And Christis trew disciplis all,
Be Goddis word, thair faith defendit,
To byrn, and skald, thay never pretendit:
The Pape defendis his traditioun,
Be flammand fyre, without remissioun:
Howbeit, men brek the law devyne,
Thay ar nocht put to sa greit pyne;
For, huredome, nor idolatrye,
For incest, nor adulterye:
Or quhen young virginis ar deflorit,
For sic thing, men ar nocht abhorit:
Bot, quha that eitis flesche, into Lent,
Ar terriblye put to torment:
And gif ane preist happynnis to marye,
Thay do him baneis, curs, and warye,
Thocht it be nocht aganis the law,
Of God, as men may cleirly knaw,
Betwix thir twa, quhat difference bene,
Be[1] faithfull folk it may be sene:

[1] "*Baith*," for "*Be*," in the ed. 1574.

Sic antitheses mony ma,
I micht declare, quhilkis I lat ga[1]:
And may nocht tary to compyle,
Of ilk ordour the staitlie style.
The sillie nun will thynk greit schame,
Without scho callit be, madame.
The pure preist thinkis he gettis na richt,
Be he nocht stylit lyke ane knicht;
And callit, schir, afore his name,
As schir Thomas, and schir Williame[2]:
All monkis, ye may here, and se,
Ar callit denis, for dignite:
Howbeit his mother milk the kow,
He mon be callit Dene Androw,
Dene Peter, Dene Paul, and Dene Robart,
With Christ, thay tak ane painfull part,
With doybill cleithing from the cald,
Eitand, and drinkand, quhen thay wald;
With curious countring, in the queir,
God wait, gif thay by[3] hevin full deir.
My lord abbot, richt venerabill,
Ay marschellit upmost, at the tabill:
My lord bischop, maist reverent,
Set abufe erlis, in parliament:

[1] let go, let pass.

[2] Such was the practice, in Chaucer's time; they were called the Pope's knights.

[3] buy.

And cardinalis, during thair ringis,
Fallowis to princis, and to kingis.
The Pape exaltit, in honour,
Abufe the potent empreour.
The proude persone, I think trewlye,
He leidis his lyfe, richt lustelye:
For quhy? he hes nane uther pyne[1],
Bot, tak his teind, and spend it syne:
Bot, he is oblissit, be resoun,
To preiche untill his parichoun;
Thocht thay want preiching sevintene yeir,
He will nocht want ane boll of beir[2]:
Sum personis hes, at thair command,
The wantoun wenchis of the land;
Als thay have greit prerogatyvis,
That may depart ay with thair wyvis,
Without divorce, or summonding,
Syne tak ane uther, but wedding.
Sum man wald think ane lustye lyfe,
Ay quhen he list, to change his wyfe;
And tak ane uther of mair bewtie,
Bot, secularis wantis that lybertie,
The quhilk ar bound in mariage,
Bot, thay, lyke rammis, into thair rage,
Unpisselit rynnis amang the yowis,
Sa lang, as Nature, in thame, growis.

[1] no other trouble.

[2] He will not relinquish, of his tithes, a boll of barley.

And als the vicar, as I trow,
He will nocht faill to take ane kow;
And upmaist claith, thocht babis thame ban,
From ane pure selie husbandman;
Quhen, that he lyis, for till de,
Having small bairnis twa, or thre;
And hes thre ky, withouttin mo,
The vicare moste have ane of tho,
With the gray cloke, that happis the bed,
Howbeit that he be purelye cled[1]:
And gif the wyfe de, on the morne,
Thocht all the babis sulde be forlorne,
The uther kow he cleikis away[2],
With hir pure cote of roploch gray;
And gif, within twa dayis, or thre,
The eldest chylde hapnis to de,
Of the thrid kow, he will be sure,
Quhen he hes all than under his cure,
And father, and mother, baith ar deid,
Beg mon the babis, without remeid.
Thay hald the corps, at the kirk style,
And thare it most remane ane quhyle,
Till thay get sufficient souertie[3],
For thair kirk richt, and dewtie:
Than cummis the landis lord perfors,
And cleikis till him ane heryeld[4] hors.

[1] This is the *cors-present*, about which Lyndsay made many an outcry, in his Play. [2] snatches away. [3] surety.
[4] We have seen a similar complaint against this feudal right, in Lyndsay's Play.

Pure labouraris wald that law wer doun,
Quhilk never was foundit be resoun:*
I hard thame say, under confessioun,
That law is brother till oppressioun.
My sonne, I have schawin, as I can,
How this fyft monarchie began;
Quhose greit impyre, for to report,
At lenth, the tyme bene all to schort.

ANE DESCRIPTIOUN OF THE COURT OF ROME.

COURTEOUR.

FATHER, said I, quhat rewll keip thay, in Rome,
Quhilk hes the spirituall dominioun,
And monarchie abufe al Christindome:
Schaw me, I mak yow supplicatioun?

EXPERIENCE.

My sonne, wald I mak trew narratioun,
Said he, to Peter, and Paull, thocht thay succeid,
I think, thay preve nocht that, into thair deid.

For Peter, Androw, and Jhone, wer fischaris fyne,
Of men, and wemen, to the Christian faith:
Bot, thay have spred thair net with huik, and lyne,
On rentis ryche, on gold, and uther graith,
Sic fischingy, to neglect, thay will be laith:
For quhy, thay have fischit in overthort the strandis,
Ane greit part trewlye of all temporall landis.

With that the tent part of all gude movabill,
For the uphaldyng of thair digniteis,
So bene thair fisching wounder[1] proffitabill,
On the dry land, als weill, as on the seis,
Thair hery-water[2], thay spred in all countreis:
And with thair hois net, daylie drawis to Rome,
The maist fyne gold, that is in Christindome.

I dar weill say, within this fyftie yeir,
Rome hes ressett[3] furth of this regioun,
For bullis, and benefyce, quhilk thay by full deir,
Quhilk mycht ful weil have payit ane kingis ransoun;
Bot, war I worthye for to weir ane croun,
Preistis sulde, na mair, our substance, sa consome,
Sending yeirlye sa greit ryches to Rome.

Into thair tramalt net, thay fangit ane fische,
Mair nor ane quhaill, worthye of memorie:
Of quhome, thay have had mony daintie dische,
Be quhome, thay ar exaltit to greit glorye,
That marvellous monstour, callit purgatorye,
Howbeit till us, it is nocht amiabill,
It hes to thame, bene verray profitabill,

[1] The ed. 1774 has substituted "*verray*," for "*wounder*:" This is a rare instance of the alteration of a word, by this fine edition.

[2] *hery*-water; *ot*-water; a popular term for a *net*.

[3] "*ressett*" is the reading of the ed. 1552, and 1558; the subsequent edition adopted "*ressavit*:" *ressett*, for ressettit, received.

Lat thay that fructefull fische eschaip thair net,
Be quhame, thay haif sa greit commoditeis;
Ane mair fat fische, I traist thay sall not get,
Thocht thay wald serche overthort the oceane seis,
Adew the daylie dolorous dirigeis:
Selye pure preistis, may sing with hart full sorye,
Want thay that panefull palyce purgatorye.

Fareweil monkrye, with chanoun, nun, and freir,
Allace! thay will be lichtleit, in all landis;
Cowlis will na mair be kend, in kirk, nor queir,
Lat thay that frutefull fische eschaip thair handis;
I counsall thame to bynd hym fast in bandis:
For, Peter, Androw, nor Jhone, culde never get
Sa proffitabill ane fische into thair net.

Thair merchandyse, intill all nationis,
As prentit leid, thair walx, and parchement,
Thair pardonis, and thair dispensationis,
Thay do exceid sum temporall princis rent,
In sic traffyke thay ar nocht negligent:
Of benefice, thay mak gude marchandyce,
Throuch symonye, quhilk thay hald lytill vyce.

Christ did command Peter, to feid his scheip,
And sa he did feid thame full tenderlye:
Of that command, thay tak bot lytill keip[1],
Bot, Christis scheip, thay spulze pietuouslye:

[1] pay little attention to: So Chaucer uses "*tak kepe*," for to pay attention to, to take care.

And with the woll, thay cleith thame curiouslye,
Lyke gormand wolfis thay tak of thame thair fude,
Thay eit thair fleyche, and drinkis baith milk, and
blude.

For that office, thay serve[1] bot lytill hyre,
I think sic pastouris ar nocht for to pryse,
Quhilk can nocht gyde thair scheip about the myre:
Thay ar sa besie, in thair merchandyse,
Thocht Peter wes porter of Paradyse:
That plesand passage craftelye thay close,
Throuch thame, richt few gettis entres, I suppose.

Christ Jesus said, as Mathew did report,
Wo be to Scribis, and to Pharisience,
The quhilkis did close of Paradyce the port,
Of thame we haif the same experience;
To enter thare, thay mak small diligence,
Thay tak sic cure of temporall besines,
Richt sa from us, thay stop the plane entres.

Those spirituall keis, quhilkis Christ to Peter gaif,
Thair colour cleir, with reik[2], and roust, ar fadit.
Unoccupyit, thay hald thame, in thair naif[3],
Of that office, thay serve to be degradit.

[1] deserve. [2] smoke. [3] fist.

With Goddis worde, without that thay remeid it,
Oppining the port, quhilk lang tyme hes bene closit,
That we may enter, with thame, and be rejosit.

Contrair till Christis institutioun,
To thame that deis, in habite of ane freir,
Rome hes thame grantit full remissioun,
To pas till hevin straucht way, withouttin weir,
Quhilk bene, in Scotland, usit mony ane yeir:
Be thare sic vertew, in ane freiris hude,
I think in vane, Christ Jesu sched his blude.

Wald God the Pape, quhilk hes preheminence,
With advyse of his counsall generall,
That thay wald do thair detfull diligence,
That Christis law micht keipit be over all,
And trewlye prechit, baith to greit, and small,
And geve to thame spirituall auctoritie,
Quhilk could, perfytelie schaw the veritie.

Quha can nocht preche, ane preist suld nocht be namit,
As may be previt, be the law devyne,
And be the canon law, thay ar defamit,
That takis preistheid, bot onely to that fyne[1],
Till all vertew thair hartis thay sulde inclyne:

[1] end.

In speciall to preche, with trew intentis,
And minister the neidfull sacramentis.

As for thair monkis, thair chanounis, and thair freiris.
And lustye ladyis of religioun,
I knaw nocht quhat to thair office effeiris:
Bot, men may se thair greit abusioun,
Thay ar nocht lyke into conclusioun,
Nother into thair wourdis, nor thair warkis,
To the apostilis, prophetis, nor patriarkis.

Gif presentlye thair prelatis can nocht preche,
Than lat ilk bischope haif ane suffragane,
Or successour, quhilk can the pepill teche,
On thair expensis, yeirlye, to remane,
To cause the pepill, from thair vyce refrane:
And quhen ane prelate hapnith to deceace,
Than put ane perfyte prechour, in his place.

Do thay nocht sa, on thame sall ly the charge,
Gevand unabill men auctoritie,
As quha wald mak ane steirman till ane barge
Of ane blynd borne, quhilk can na danger se,
Gif that schip droun, forsuth, I say for me,
Quha gaif that steirman sic commissioun,
Sulde of the schip mak restitutioun.

The humane lawis, that ar contrarious,
And nocht conforming to the law divyne,

Thay sulde expell, and hald thame odious,
Quhen thay persave thame cum to na gude fyne,
Inventit bot be sensuall mennis ingyne,
As that law, quhilk forbiddis mariage,
Causing young clerkis byrn in lustis rage.

Difficill is chastitie till observe,
But speciall grace, laubour, and abstinence,
In till our flesche ay ryngith till we sterve,
That first originall sin, concupiscence,
Quhilk we throuch Adamis inobedience,
Hes doné incur, and sall indure for ever,
Quhyll that our saull, and body, deith dissever:

Tharefor, God maid of mariage the band,
In Paradyce, as Scripture doith recorde,
In Galilie, richt sa, I understand,
Wes mariage honourit be Christ our Lorde,
Auld law, and new, thareto thay do concorde:
I thynk, for me, better that thay had sleipit,
Nor till have maid ane law, and never keipit.

Tuke nocht Christ Jesu his humanitie,
Of ane virgine, in mariage contractit,
And of hir flesche, cled his divinitie?
Quhy haif thay done that blisfull band dejectit,
In thair kingdome? Wald God it wer correctit,
That young prelatis micht mary lustye wyfis,
And nocht, in sensuall lust, to leid thair lyfis.

Did nocht Christ cheis of honest maryit men,
Alsweill as thay, that keipit chastitie,
For to be his disciplis, as ye ken,
As in the Scripture cleirlye thow may se;
Thay keipit still thair wyfis, with honestie,
As Peter, and his spousit brethren all,
Observit chaistitie matrimoniall.

Bot now, appeiris the prophecie of Paull,
How sum suld ryis into the latter age,
That frome the trew faith sulde depart, and fall,
And sulde forbid the band of mariage,
Als thow sall find, into that same passage,
Thay suld command, from meitis till abstene,
Quhilk God creat his pepill to sustene.

Bot, sen the Pape, our spirituall prince, and king,
He dois overse sic vyces manifest,
And in his kyngdome sufferith for to ring,
The men, be quhome the veritie bene suppreist;
I excuse nocht himself mair than the rest:
Allace! how sulde we membris be weill usit,
Quhen sa our spirituall heidis bene abusit?

The famous, ancient, doctor Avicene
Sayis quhen evill rewme discendis from the heid,
Into the membris, generith mekil pane,
Without thare be maid haistelye remeid,
Quhen that cald humour dounwart dois proceid:

In sennounis[1], it causis arthetica[2],
Richt sa, into the handis, cramp chiragra[3].

Of malideis, it generis mony mo,
Bot gif men get sum soverane preserve,
As in the theis scyathica passio[4]:
And in the breist, sumtyme the strang caterve[5],
Quhilk causis men richt haistelye to sterve:
And podagra[6], difficill for to cure,
In mennis feit, quhilk lang tyme dois indure.

Sa, to this maist tryumphand court of Rome,
This similitude, full weill, I may compair,
Quhilk hes bene herschyp[7] of all Christindome,
And to the warld ane evill exemplair,
That umquhyle was lodsterre[8], and luminair,
And the maist sapient sait of sanctitude,
Bot, now allace! bair of beatitude.

Thair kingdome may be callit Babilone,
Quhilk umquhyle wes ane bricht Jerusalèm,
As planely menis the apostill Jhone,
Thair moste famous citie hes tynt the fame,
Inhabitaris thareof thair nobill name:

[1] in sinews. [2] *arthritic*; gout.
[3] the gout in the hand. [4] in the *thighs*, the *sciatic*.
[5] catarrh; "*caterve*," for the rhyme. [6] gout.
[7] waste. [8] pole-star.

For quhy? thay haif of sanctis habitacle[1],
To Simon Magus maid ane tabernacle.

And horribill vaill of everilk kynd of vyce,
Ane laithlye loch of stinkand lecherie,
Ane cursit cove corrupt with covatyce,
Bordourit aboute, with pryde, and symonie,
Sum sayis ane sisterne full of sodomie:
Quhais vyce in speciall, gif I wald declair,
It war aneuch for till perturbe the air.

Of treuth, the haill Christian religioun,
Throuch thame ar scandalizat, and offendit,
It can nocht faill, bot thair abusioun,
Affore the throne of God, it is ascendit,
I dreid, but dout, without that thay amend it,
The plaigis of Jhonis Revelatioun,
Sall fall upon thair generatioun.

O Lord! quhilk hes the hartis of everilk king,
Into thy hand, I mak the supplicatioun,
Convert that court, that of thair grace bening,
Thay wald mak generall reformatioun,
Amang thameselfis, in everilk natioun,
That thay may be ane haly exemplair,
Till us, thy pure, lawid, commoun, populair.

[1] habitation: So *habitacle* in Chaucer, and Wiclif.

Hungerit, allace! for falt of spirituall fude,
Because frome us bene hid the veritie,
O prince, quhilk sched for us thy precious blude,
Kendle in us, the fyre of charitie,
And saif us from eterne miseritie[1],
Now laubouring into thy kirk militant;
That we may cum to thy kirk tryumphant.

THE FOURT BUKE;

MAKAND MENTIOUN OF THE DEITH; OF THE ANTICHRIST; OF THE GENERALL JUGEMENT; OF CERTANE PLESOURIS OF GLORIFEIT BODEIS; AND HOW EVERY CREATURE DESYRIS TO SE THE LAST DAY: WITH ANE EXHORTATION BE EXPERIENCE TO THE COURTEOUR.

COURTEOUR.

Prudent father, Experience,
Sen ye, of your benevolence,
Hes causit me for to considder,
How warldlye pomp, and glore, bene slidder[2];
Be divers storyis miserabill,
Quhilk to reherse bene lamentabill:
Yit, or we pas, furth of this vaill,
I pray yow, give me your counsaill,

[1] So in ed. 1532 and 1558, "*eternall miserie*" were substituted by after editions.
[2] slippery.

Quhat I sall do, in tyme cumming,
To wyn[1] the glore everlasting.

EXPERIENCE.

My sonne, said he, set thy intent
To keip the Lordis commandement,
And preis the nocht[2], to clym over hie,
To na warldlye auctoritie,
Quha, in the warld, doith maist rejois,
Ar farrest aye from thair purpois:
Wald thow leve warldlye vaniteis,
And think on four extremiteis,
Quhilkis ar to cum, and that schortlye,
Thow wald never sin wilfullye,
Prent thir four in thy memorye,
The deith, the hell, and hevinnis glorye,
And extreme jugement generall,
Quhare thow man rander compt of all,
Thow sall nocht fulll to be content,
Of quyet lyfe, and sober rent[3].
Considdering na man can be sure,
In eirth ane hour for till indure;
Sa all warldly prosperitie
Is myxit with greit miseritie.

[1] "*To wyn*," is the reading of the ed. 1552, and 1558; subsequent ones have put "*To have*."

[2] endeavour not. [3] small estate, income.

Wer thow empriour of Asia,
King of Europe, and Affrica,
Greit dominator of the sey,
And thocht the hevinnis did the obey,
All fischis sowming in the strand,
All beist, and fowle, at thy command,
Concluding thow wer king of all,
Under the hevin imperiall,
In that maist heich authoritie,
Thow sulde fynd leist tranquillitie:
Exempill of king Salomone,
Mair prosperous lyfe had never none,
Sic ryches, with sa greit plesour,
Had never king, nor emperour,
With most profounde intelligence,
And superexcelland sapience,
His plesand habitationis,
Precellit all uther nationis:
Gardingis, and parkis, for hartis, and hyndis,
Stankis, with fische of divers kyndis,
Maist profounde maisteris of musike,
That in the warld was nane thame like;
Sic tresour of gold, and precious stanis,
In eirth, had never na king at anis:
He had sevin hundreth lustye quenis,
And thre hundreth fair concubenis:
In eirth thare wes na thing plesand,
Contrarious till his command:

Yit, all this greit prosperitie,
He thocht it vane, and vanitie,
And micht never fynd repose compleit,
Without afflictioun of the spreit.

COURTEOUR.

Father, quod I, it marvellis me,
He havand sic prosperitie,
With sa greit riches, by mesour,
Nor he had infinite plesour!

EXPERIENCE.

My sonne, the suth gif thou wald knaw,
The veritie, I sall the schaw,
Thare is na warldly thing at all,
May satisfie ane mannis saull:
For, it is sa insatiabill,
That hevin, and eirth, may nocht be abill,
Ane saull allane to mak content,
Till it se God omnipotent:
Wes never nane, nor never sal be
Satiate, that sicht till that he se:
Quharefor, my sonne, set nocht thy cure,
In eirth, quhare na thing may be sure,
Except the deith, allanerlye,
Quhilk followis man, continuallye:
Tharefor, my sonne, remember the,
Within schort tyme, that thow mon de,

Nocht knawing quhen, how, in quhat place,
Bot, as it plesith the king of grace[1].

OF THE DEITH.

Or miserie, maist miserabill,
Is deith, and maist abhominabill,
That dreidfull dragone, with his dartis,
Aye reddy for to perse the hartis,
Of everilk creature on lyve,
Contrair quhose strenth may na man stryve.
Of dolent deith, this sore sentence,
Wes gevin throw inobedience,
Of our parentis, allace tharefore,
As I have done declare afore,
How thay, and thair posteritie,
Wer all condampnit, for to die:
Howbeit the flesche to deith be thrall,
God hes the saull maid immortall:
And sa, of his benignitie,
Hes mixit his justice, with mercie:
Tharefor, call to remembrance,
Of this fals warld, the variance,
How we lyke pylgramis evin and morrow,
Ay travelling throuch this vaill of sorrow,

[1] The ed. 1597, with its usual licentiousness, has omitted the last two verses.

Sum tyme in vane prosperitie,
Sum tyme in greit miseritie,
Sum tyme in blis, sum tyme in baill[1],
Sum tyme richt seik, and sum tyme haill,
Sum tyme full riche, and sum tyme pure;
Quharefor, my sonne, tak lytill cure:
Nother of greit prosperitie,
Nor yit of greit miseritie,
Bot plesand lyfe, and hard mischance,
Ponder thame baith in ane ballance;
Considdering nane authoritie,
Ryches, wysedome, nor dignitie,
Empyre of realmis, bewtie, nor strenth,
May nocht ane day our lyvis lenth:
Sen we ar sure, that we most die,
Fare weill! all vane felicitie.
Greitlye it doith perturbe my mynd,
Of dolent deith, the dyvers kynd,
Thocht deith till every man resortis,
Yit strykith he in syndrie sortis,
Sum be hait feveris violence,
Sum be contagious pestilence,
Sum be justice executioun,
Bene put to deith, without remissioun,
Sum hangit, sum doith lose thair heidis
Sum brynt, sum soddin into leiddis:

[1] sorrow.

And sum for thair unleifsum[1] actis,
Ar rent, and revin[2], apon the ractis,
Sum ar dissolvit be poysoun,
Sum on the nicht ar murdreist doun;
Sum fallis into frenesie,
Sum deis in hydropisie,
And utheris strange infirmiteis,
Quharein mony ane thousand deis;
Quhilk humane nature dois abhor,
As in the gut, gravell, and gor[3].
Sum in the flux, and fever quartane,
Bot ay the hour of deith uncertane:
Sum ar dissolvit suddandlie,
Be catharre, or be apoplexie:
Sum doith distroy thame self also,
As Hanniball, and wyse Cato.
Be thounder, deith sum doith consume,
As he did the thrid king of Rome,
Callit Tullus Hostilius,
As wryttis greit Valerius,
For he, and his houshald atanis,
Wer brynt, be thounder, flesche, and banis:

[1] unlawful. [2] torn.

[3] the gout, gravel, and *glangore*. By an order of council, in 1497, all persons in the neighbourhood of Edinburgh, who were infected with the *glangore*, were ordered to be transported to the island of Inch Keith, in the Forth.

Sum deith be extreme excesse
Of joy, as Valerie doith expresse;
Sum be extreme melancholye,
Wyll de, but uther maladye.
In cronicles, thow may weil ken,
How mony hundreth thousand men
Ar slane, sen first the warld began,
In battell, and how mony ane man,
Apon the sey doith lose thair lyves,
Quhen schippis apon roches ryves[1];
Thocht sum de, naturally throuch age,
Far ma deis ravand, in ane rage:
Happy is he, the quhilk hes space,
At his last hour, to cry for grace.
Howbeit deith be abhominabill,
I think it sulde be confortabill,
Till all thame of the faithfull nummer,
For thay depart from cair and cummer,
From trubill, travell, sturt, and stryfe,
Till joy, and everlastand lyfe.
Polydorus Virgilius,
To that effect, he wryttis thus:
In Thrace, quhen ony chylde be borne,
Thair kyn, and freindis cummis thame beforne,
With dolent lamentatioun,
For the greit tribulatioun,

[1] when ships on rocks split.

Calamitie, cummer, and cure,
That thay, in eirth, ar to indure:
Bot, at thair deith, and burying,
Thay mak greit joy, and banketting,
That thay have past from miserie,
To rest, and greit felicitie.
Sen deith bene fynall conclusioun,
Quhat vailis warldly provisioun,
Quhen wisedome may nocht contramand,
Nor strenth that stour may nocht ganestand,
Ten thousand milzeoun of tresour,
May nocht prólong thy lyfe ane hour:
Efter quhais dolent departing,
Thy spreit sall passe but tarying:
Straucht way till joy inestimabill,
Or to strang pane intolerabill.
Thy vyle corruptit carioun,
Sall turne in putrefactioun,
And sa remane, in poulder small,
Unto the jugement generall.

ANE SCHORT DESCRIPTIOUN OF THE ANTICHRISTE.

COURTEOUR.

Quod I, Father, I heir men say,
That thare sall ryse, afore that day,
Quhilk ye call generall jugement,
Ane wickit man from Sathan sent,

And contrair to the law of Christ,
Callit the cruell Antichrist.
And sum sayis that myschevous man,
Discend sall of the trybe of Dan,
And sulde be borne in Babilone,
The quhilk dissave sall mony one.
Infidelis sall of every art,
With that fals propheit take ane part.
And how that Enoch, and Elyas,
Sall preche contrair that fals Messyas;
Bot, finally, his fals doctryne,
And he sal be put to rewyne:
Bot, nother be the fyre, nor sword,
Bot, be the vertew of Christis word,
And gif this be of veryte,
The suth, I pray yow schaw to me.

EXPERIENCE.

My sonne, said he, as wryttis Jhone,
Thare sall nocht be ane man allone,
Having that name in speciall,
Bot, Antichristis, in generall,
Hes bene, and now ar mony one,
And richt sa, in the tyme of Jhone,
Wer Antichristis, as himself sayis,
And presentlye, now, in thir dayis,
Ar richt mony, withouttin dout,
Wer thair fals lawis weill soucht out:

Quha wes ane greiter Antichrist,
And mair contrarious to Christ,
Nor the fals propheit Machomeit,
Quhilk his curst lawis maid sa sweit,
In Turkye yit thay ar observit,
Quharethrouch the hell he hes deservit:
All Turkis, Sarasenis, and Jowis,
That in the sonne of God nocht trowis[1],
Ar Antichristis, I the declare,
Because to Christ thay ar contrare,
Daniell sayis, in his propheceis,
That efter the greit monarcheis,
Sall ryse ane marvellous potent king,
Quhilk with ane schameles face, sall ring
Mychtie, and wyse, in dirk speikingis,
And prosper, in all plesand thingis;
Throuch his falsheid, and craftynes,
He sall flow in to welthynes,
The Godlye pepill he sall noye,
By cruell deith, and thame distroye:
The King of kingis he sall ganestand,
Syne be distroyit, withouttin hand.
Paule sayis, affore the Lordis cumming,
That thare sal be ane departing,
And that man of iniquitie,
Till all men, he sall oppynit be:

[1] believe not.

Quhilk sall sit, in the holy sait,
Contrary God to mak debait:
Bot, that sonne of perditioun
Sal be put to confusioun,
Be power of the haly Spreit,
Quhen he his tyme hes done compleit.
Beleve nocht, that in tyme cumming,
Ane greiter Antichrist to ring,
Nor thare hes bene, and presentlye,
Ar now, as clerkis can espye;
Tharefor, my will is that thow knaw,
Quhatever thay be, that makis ane law:
Thocht thay be callit Christin men,
Be naturall resoun thow may ken,
Be thay never of sa greit valour,
Pape, cardinall, king, or empreour;
Extolland thair traditionis,
Abuse Christis institutionis,
Makand lawis contrair to Christ,
He is ane verray Antichrist:
And quha doith fortifye, or defend,
Sic law, I mak it to the kend;
Be it pape, empreour, king, or quene,
Greit sorrow sal be on thame sene,
At Christis extreme jugement,
Without that thay, in tyme, repent.

ANE SCHORT REMEMBRANCE OF THE MAIST TERRABILL DAY OF THE EXTREME JUGEMENT.

COURTEOUR.

Father, said I, with your licence,
Sen ye haif sic experience,
Yit ane thing, at yow, wald I speir,
Quhen sall that dreidfull day appeir,
Quhilk ye call jugement generall,
Quhat thingis afore that day sall fall?
Quhare sall appeir that dreidful juge,
Or how may faltouris get refuge?

EXPERIENCE.

Quod he, As to thy first questioun,
I can mak na solutioun,
Quharefor perturbe nocht thyne intent,
To knaw day, hour, or moment:
To God allane, the day bene knawin,
Quhilk never wes to nane angell schawin.
Howbeit, be divers conjectouris,
And principall expositouris,
Of Daniell and his prophecie,
And be the sentence of Elie:
Quhilkis hes declarit, as thay can,
How lang it is sen the warld began,
And for to schaw, hes done thair cure,
How lang thay traist it sall indure,

And als how mony ages bene,
As in thair warkis may be sene.
Bot till declare thir questionis,
Thare bene divers opinionis:
Sum wryttaris hes the warld divydit,
In sex ages, as bene decydit,
Into *Fasciculus temporum*[1],
And *Cronica Cronicorum*[2]:
Bot, be the sentence of Elie,
The warld divydit is in thre,
As cunning maister Carioun[3]
Hes maid plane expositioun,
How Elie sayis, withouttin weir[4],
The warld sall stand sax thousand yeir,
Of quhame, I follow the sentence,
And lattis the uther bukis ga hence:
From the creatioun of Adam,
Twa thousand yeir till Abraham;

[1] The best edition of this book was printed at Louvane, in 1476, by John Veldener, in fol.: A multitude of editions followed, before the end of that century.

[2] My copy of the *Chronicon Chronicorum* was printed at Frankfort, 1614: As De Bure is silent, I cannot ascertain the edition, which Lyndsay used.

[3] For the controversy about Carion, and his Chronykle, see the General Dictionary: As it was compiled by reformers, it appears to have been much relied on, during the age of Lyndsay.

[4] without doubt.

From Abraham, be this narratioun,
To Christis incarnatioun,
Richt sa hes bene twa thousand yeiris;
And, be thir prophyceis, appeiris,
From Christ, as thay mak till us kend,
Twa thousand, till the warldis end;
Of quhilkis ar bygone, sickerlye,
Ane[1] thousand, fyve hundreth, three and fyftie,
And sa remanis to cum, but weir,
Four hundreth, with sevin and fourtye yeir:
And thane the Lorde omnipotent
Suld cum till his greit jugement.
Christ sayis the tyme sal be maid schort,
As Mathew planelye doith report,
That for the warldis iniquite,
The latter tyme sall schortnit be,
For plesour of the chosin nummer,
That thay may passe from cair, and cummer:
Sa, be this compt, it may be kend,
The warld is drawand neir ane end:
For legionis ar cum, but dout,
Of Antichristis, wer thay soucht out:

[1] By a strange blunder, every edition, before that of 1597, has put *fyve*, for *ane*: The context shows, that Lyndsay was calculating the *by-gone* years; in order to ascertain the years *to come*: And, it thus appears, that Lyndsay was writing this *Fourt buke*, in 1553, though the printer has put 1552, in the colophon.

And mony toknis dois appeir,
As efter schortlye thow sall heir,
How that Sanct Jerome doith indyte,
That he hes red, in Hebrew wryte,
Of fyftene signis, in speciall,
Afore that jugement generall:
Off sum of thame I tak na cure,
Quhilk I fynd nocht, in the Scripture.
Ane part of thame, thocht I declare,
First, will I, to the Scripture, fare.
Christ sayis, afore that day of dome,
Thare sal be signis in sonne, and mone,
The sonne sall hyde his bemis bricht,
Sa that the mone sall geve na licht,
Sterris, be mennis jugement,
Sall fall furth of the firmament:
Of thir signis, or we further gone,
Sum morall sence we will expone,
As cunnyng clarkis hes declairit,
And hes the sonne, and mone, compairit,
The sonne, to the stait spirituall,
The mone, to princis temporall:
Richt sa, the sterris, thay do compair
To the lawid commoun populair[1]:
The mone, and sterris, hes na licht,
Bot, be reflex, of Phebus bricht;

[1] the *ignorant* populace.

Sa, quhen the sonne of licht is dirk,
The mone, and sterris, man be mirk[1];
Richt sa, quhen pastouris spiritualis,
Popis, bischoppis, and cardinalis,
In thair beginning, schew greit licht,
The temporal stait wes rewlit richt:
Bot now, allace! it is nocht so,
Those schynand lampis bene ago;
Thair radious bemis ar turnit in reik[2];
For now, in eirth, na thing thay seik,
Except riches, and dignitie,
Following thair sensualitie:
Mony prelatis ar now ryngand,
The quhilkis na mair dois understand,
Quhat doith pertene to thair office,
Nor, thow can kendle fyre, with ice.
Wo to Papis! I say for me,
Quhilk sufferis sic enormitie,
That ignorant, warldly, creaturis
Suld, in the kirk, have ony curis:
Na marvell thocht the pepill slyde,
Quhen thay have blynd men to thair gyde:
For ane prelate, that can nocht preche,
Nor Goddis law to the pepill teche,
Esay comparith him, in his wark,
Till ane dum dog, that can nocht bark.

[1] *mirk*; dark. [2] smoke.

And Christ him callis, in his greif,
Maist lyke ane murtherer, or ane theif:
The cunning doctour Augustyne,
Wolfis, and devillis, doith thame defyne.
The canon law doith him defame,
That of ane prelate beris the name,
And will nocht preche the devyne lawis,
As the decreis[1] planelye schawis:
Bot those, that hes authoritie,
To provyde spirituall dignitie,
Micht, gif thay plesit to tak pane,
Gar thame licht all thair lampis agane.
Bot ever allace, that is nocht done,
So darknit bene baith sonne, and mone.
War kingis lyvis weill declarit,
The quhilkis ar to the mone comparit,
Men micht considder thair estate,
From charitie degenerate.
I think thay sulde think mekle schame,
Of Christ, for to take thair surname,
Syne, leif nocht lyke to Christianis,
But more lyke Turkis, and to Paganis,
Turke contrair Turke makis lytill weir;
Bot, Christiane princis takis na feir,
Quhilkis sulde agre, as brother to brother,
Bot now, ilk ane dingis down ane uther.

[1] decretals.

I knaw na resonabill cause, quharefore,
Except pryde, covetyce, and vane glore,
The empreour movis his ordinance,
Contrair the potent king of France:
And France, richt sa, with greit rigour,
Contrair his freind the empreour:
And richt swa France aganis Ingland,
Ingland alsa aganis Scotland:
And als the Scottis, with all thair micht,
Doith fecht, for till defend thair richt,
Betwix thair realmes of Albione,
Quhare battellis hes bene mony one,
Can be maid none affinitie,
Nor yit na consanguinitie:
Nor, be na way, thay can considder,
That thay may have lang pace togidder,
I dreid, that weir makis nane ending,
Till thay be baith, under ane king:
Thocht Christ, the soverane king of grace,
Left, in his Testament, lufe, and peace;
Our kingis, frome weir, will nocht refrane,
Till thare be mony ane thousand slane:
Greit herschippis[1] maid be sey, and land,
As all the warld may understand.

COURTEOUR.

Father, I think, that temporall kingis
May fecht for till defend thair ringis;

[1] depredations.

For, I haif sene the spirituall stait
Mak weir, thair richtis till debait;
I saw Pape Julius manfullye
Pas to the feild tryumphandlye,
With ane richt aufull ordinance,
Contrair Lowis, the king of France[1]:
And for to do him mair dispyte,
He did his regioun interdyte.

EXPERIENCE.

My sonne, said he, as I suppose,
That langis[2] weill till our purpose,
How sonne, and mone, ar baith denude,
Of licht, as clarkis doith conclude;
Comparyng thame, as ye hard tell,
To spirituall stait, and temporell:
And commoun pepill half dispairit,
Quhilk to the sterris bene compairit;
Lawid pepill followis ay thair heidis,
And speciallye into thair deidis,
The maist part of religioun,
Bene turnit in abusioun.
Quhat doith availl religious weidis,
Quhen thay ar contrair in thair deidis?

[1] Julius II., who took the field in person, in 1510, against Louis XII., died 21st Feb. 1513-14: Louis died, in 1515.
[2] belongeth.

Quhat halynes is thare within,
Ane wolf cled in ane wedderis skin?
So, be thir takinnis, dois appear,
The day of jugement drawis neir.
Now lat us leif this morall sence,
Proceiding till our purpose hence,
And of this mater speik no more,
Beginning quhare we left afore.
The Scripture sayis, efter thir signis,
Sal be sene mony marvellous thingis;
Than sall ryse tribulationis,
In eirth, and greit mutationis,
Als weill heir under, as above;
Quhen vertewis of the hevin sal move
Sic cruell weir sal be, or than,
Was never sene sen the warld began,
The quhilk sall cause greit indigence,
As derth, hunger, and pestilence:
The horribyll soundis of the sey,
The pepill sall perturbe, and fley[1];
Jerome sayis, it sall ryse on hicht,
Abone montanis to mennis sicht,
Bot it sall nocht spred over the land,
Bot lyke ane wall evin straucht upstand;
Syne sattill doun agane sa law,
That na man sall the watter knaw;

[1] frighten.

Greit quhalis sall rummeis, rout, and rair[1],
Quhose sound redound sall in the air:
All fische, and monstouris, marvellous,
Sall cry, with soundis odious,
That men sall widder on the eird[2],
And weping, wary sall their weird[3],
With lowde allace! and wellaway!
That ever thay baid[4] to se that day,
And speciallye those, that dwelland be,
Apone the costis of the see:
Richt sa, as Sanct Jerome concludis,
Sall be sene ferleis[5], in the fludis,
The sey, with moving marvellous,
Sall byrn, with flammis furious;
Richt sa sall byrn fontane, and flude,
All herbe, and tre, sall sweit lyke blude,
Fowlis sall fall furth of the air,
Wylde beistis to the plane repair,
And in thair maner mak greit mone,
Gowland with mony grislye grone[6].
The bodeis of deid creaturis
Appeir sall on thair sepulturis;
Than sall baith men, wemen, and bairnis,
Cum crepand furth of how[7] cavernis,

[1] toss, bellow, and roar. [2] wither on the earth!
[3] shall curse their destiny. [4] staid. [5] wonders.
[6] Howling with many a terrible groan.
[7] hollow.

Quhare thay for dreid wer hid afore,
With sich, and sob, and hartis sore;
Wandring about, as thay war wode[1],
Effamischit, for falt of fude;
None may mak utheris conforting,
Bot, dule for dule, and lamenting,
Quhat may thay do bot weip, and wounder,
Quhen thay se roches schaik, in schounder,
Throw trimlyng of the eirth, and quaiking:
Of sorrow, than, sal be na slaiking[2],
Quha that bene levand, in those dayis,
May tell of terribill affrayis:
Thair riches, rentis, nor tressour,
That tyme, sall do thame small plesour;
Bot, quhen sic wonderis dois appeir,
Men may be sure, the day drawis neir:
That juste men pas sall to the glore,
Injust to pane for ever more.

COURTEOUR.

Father, said I, we daylie reid,
Ane artikle into our creid;
Sayand that Christe omnipotent,
Into that generall jugement,
Sall juge baith dede, and quick, also:
Quharefore, declare me, or ye go,

[1] *wode*; mad; as in Wiclif, and Chaucer.
[2] *slaiking*; quenching.

Gif thare sal ony man, or wyfe,
That day, be fundin upon lyfe?

EXPERIENCE.

Quod he, As to that questione,
I sall mak sone solutione,
The Scripture planelye doith expone,
Quhen all takynnis bene cum, and gone;
Yit, mony ane hundreth thousand,
That samin day, sal be levand:
Howbeit thare sall na creature,
Nother of day, nor hour, be sure;
For, Christ sall cum, sa suddantlye,
That na man sall the tyme espye;
As it wes, in the tyme of Noye,
Quhen God did all the warld distroye:
Sum on the feild sal be lauborand,
Sum in the templis mariand;
Sum afore jugis makand pley,
And sum men sailland on the sey.
Those that bene, on the feild, going,
Sall nocht returne to thair lugeing.
Quha bene upon his hous above,
Sall haif na laiser to remove;
Twa sal be, in the mill, grinding,
Quhilk sal be takin, but warning:
The ane till overlastyng glore,
The uther loste for ever more;

Twa sal be lying, in ane bed,
The ane to plesour sal be led,
The uther sal be left allone,
Greitand[1] with mony grislie grone:
And sa, my sonne, thow may weill trow[2],
The warld sal be as it is now:
The pepill using thair besynes,
As haly Scripture doith expres;
Sen na man knawis the hour, nor day,
The Scripture biddis us walk, and pray[3],
And, for our sin, be penitent,
As Christ wald cum, incontinent.

THE MANER HOW CHRIST SALL CUM TO HIS JUGEMENT.

Quhen all takinnis bene brocht til end,
Than sall the Sonne of God discend;
As fyreflaucht, haistely, glansing,
Discend sall the maist hevinly king;
As Phebus, in the orient,
Lichtnis, in haist, the occident;

[1] weeping with many terrible groan: to *greet* is to *weep*, in Spenser: From the repetition, we may suppose, that Lyndsay was fond of the *mony grislie grone*.

[2] believe.

[3] desires us to watch, and pray.

Sa plesandlye, he sall appeir,
Amang the hevinlye cluddis cleir,
With greit power, and majestie;
Above the cuntrie of Judie,
As clerkis doith conclude in haill[1],
Direct above the lustye vaill,
Of Josaphat, and Mont Oliveit,
All prophecie, thare sall be compleit.
The angellis of the ordouris nyne
Inviron sall that throne devyne,
With hevinlye consolatioun,
Makand him ministratioun;
In his presens, thare sal be borne,
The signis of cros, and croun of thorne,
Pillar, naillis, scurgis, and speir,
With everilk thing, that did him deir[2],
The tyme of his grym[3] passioun;
And, for our consolatioun,
Appeir sall, in his handis, and feit,
And, in his syde, the prent compleit,
Of his fyve woundis precious,
Schynand lyke rubeis radious,

[1] This is the old reading; the ed. 1597 changes this to "*Clerkis hes concludit haill:*" The adj. *haill* was carried to the end of the line, for the rhyme, as all clerks conclude is the *ecise*.

[2] hurt. [3] cruel suffering

Till reprobat confusioun,
And for finall conclusioun,
He sittand in his tribunall,
With greit power imperiall.
Thare sall ane angell blaw ane blast,
Quhilk sall mak all the warld agast,
With hidduous voce, and vehement,
Ryse dede folk, cum to jugement.
With that all resonabill creature,
That ever wes formit be nature,
Sall suddantlie start up at anis,
Conjonit with saull, flesche, blude, and banis:
That terribill trumpet, I heir tell,
Beis hard in hevin, in eirth, and hell,
Those that wer drownit, in the sey,
That bousteous blast, thay sall obey,
Quhare ever the body buryit wase,
All sal be fundin, in that plase;
Angellis sall passe, in the four airtis
Of eirth, and bryng thame from all partis;
And with ane instant diligence,
Present thame to his excellence.
Sanct Jerome thocht continuallye,
On this jugement, sa ardentlye,
He said, Quhidder I eit, or drink,
Or walk, or sleip, forsuth, me think,
That terribill trumpet, lyke ane bell,
Sa quiklye in my eir doith knell,

As instantlye it wer present,
Ryse dede folk, cum to jugement.
Gif Sanct Jerome tuke sic ane fray,
Allace! quhat sall we sinnaris say?
All those, quhilk fundin bene on lyfe,
Sal be immortall maid belyfe[1],
And in the twinkling of ane ee,
With fyre thay sall translatit be:
And never for to dee agane,
As divyne Scripture schawis plane,
Als reddy baith for pane, and glore,
As thay quhilk deit lang tyme afore.
The Scripture sayis, thay sall appeir,
In age of three and threttie yeir,
Quhidder thay deit young, or auld,
Quhais gret nummer may nocht be tauld,
That day sall nocht be missit ane man,
Quhilk borne wes, sen the warld began.
The angellis sall thame separait,
As hird the scheip doith frome the gait[2]:
And those quhilk bene of Belialis band,
Trymling upon the eirth sall stand,
On the left hand, of that greit juge,
But esperance[3], to get refuge:
Bot, those quhilk bene predestinate,
Sall frome the eirth be elevate,

[1] immediately. [2] goats. [3] without hope.

And that maist happy cumpanye
Sall ordonrit be, tryumphantlye,
At the richt hand of Christe, our king,
Heich in the air, with loude lovinge;
Full glorioustye thare sall compeir,
Mair bricht than Phebus, in his spheir;
The virgine Marie, Quene of quenis,
With mony ane thousand bricht virgenis.
The fatheris of the auld Testament,
Quhilk wer to God obedient:
Father Adam sall thame convoye,
With Abell, Seth, Enoch, and Noye,
Abraham, with his faithfull warkis,
With all the prudent patriarkis.
Jhone the Baptist thare sall compeir,
The principall, and last messingeir,
Quhilk come bot half ane yeir afore,
The cumming of that king of glore,
Moyses, Esayas, honourabill,
With all trew prophetis venerabill:
David, with all the faithfull kingis,
Quhilk vertuouslye did rewle thair ringis:
The nobill cheiftane, Josue,
With gentill Judas Machabe;
With mony ane nobill campioun,
Quhilk, in thair tyme, with greit renoun,
Manfullye till thair lyvis ende,
The law of God, thay did defende:

With Eye, that day, sal be present,
The ladyis of the Auld Testament,
Debora, Adamis douchter deir,
With the four lusty Ladyis cleir,
Quhilk keipit wer, in the ark with Noy,
Sara, and Cethura, with joy,
The quhilkis to Abraham wyffis bene;
With gude Rebecca, thare sal be sene,
The prudent wyffis of Israell,
Gude Lea, and the fair Rachell:
With Judith, Hester, and Susanna,
And the richt sapient quene Saba:
Thare sall compeir Peter, and Paull,
With Christis trew disciplis all,
Lawrence, and Stevin, with thair blyst band
Of martyris, mo than ten thousand,
Gregore, Ambrose, and Augustyne,
With confessoris, ane tryumphand tryne,
With Sanct Frances, and Dominic,
Sanct Bernard, and Sanct Benedic,
With small nummer, of monkis, and freiris,
Of Carmelytis, and Cordeleiris,
That for the lufe of Christ onelye,
Renuncit the warld unfonzeillye:
With Elizabeth, and Anna,
All gude wyffis sall compeir, that day,
The blyst, and haly Magdalene,
That day afore hir soverane:

Richt plesandlye scho sall present,
All sinnaris, that wer penitent,
Quhilk of thair gylt heir askit grace,
In hevin, with hir, sall have ane place:
Bot, wo beis to that bailfull band,
Quhilk sall stand lawe[1] at his left hand;
Wo than to kingis, and empreouris,
Quhilkis wer unrichteous conquerouris,
For thair glore and particular gude,
Gart sched so mekle saikles blude.
But sceptour, crown, and robe royall,
That day thay sall mak compt of all,
And for thair creuell tyrannye,
Sall puneist be perpetuallye.
Ye lordis, and barronis, mair and les,
That your pure tennantis dois oppres,
Be greit gersome[2], and dowbyll maill[3],
Mair than your landis bene availl,
With sore exorbitant cariage,
With merchetis[4] of thair mariage,
Tormentit baith in peace and weir,
With burdinnis, mair than thay may beir,
Be thay haif payit to yow thair maill,
And to the preist thair teindis haill:

[1] low. [2] grassum, the fine paid for the lease.
[3] double rent.
[4] *merchet*; the fine paid to the lord on the marriage of a daughter.

And quhen the land agane is sawin,
Quhat restis behynd, I wald wer knawin,
I traist thay, and thair pure houshald,
May tell of hunger, and of cald,
Without ye haif of thame pitie,
I dreid, ye sall get na mercie,
That day, quhen Christ omnipotent
Cummis till his generall jugement.
Wo beis to publict oppressouris,
To tyrannis, and to transgressouris,
To murderaris, and commoun theifis,
Quhilk never did mend thair greit mischeifis,
Fornicatoris, and ockeraris[1],
Commoun publict adulteraris,
All pertinat wilfull heretykis,
All fals dessaitfull scismatykis:
All sal be present, in that place,
With mony lamentabill allace!
The cursit Cayn, that never wes gude,
With all scheddaris of saikles blude,
Nimrod foundar of Babilone,
With fals idolateris mony one.
Ninus, the king of Assiriay,
With greit dule, sall compeir that day,
Quhilk first inventit imagerie,
Quharethrouch come greit idolatrie,

[1] usurers.

For making of the image, Bell,
That day, his hyre sal be in hell.
The greit oppressour, king Pharo,
The tyrane empreour Nero,
Sall, with thame, cursit king Herode bring,
With mony other cairfull king,
The creuell king Antiochus,
With the maist furious Olofernus,
Greit oppressouris of Israell,
That day thair hyre sal be in hell.
With Judas, sall compeir ane clan[1],
Of fals traitouris to God, and man;
Thare sall compeir, of everilk land,
With Ponce Pylat, ane bailfull band,
Of temporall, and spirituall, statis,
Fals jugis, with thair advocatis.
Thare sall our senzeouris[2] of the sessioun,
Of all thair faltis mak cleir confessioun;
Thare sal be sene the fraudfull failzeis,
Of schireffis, provestis, and of bailzeis,
Officialis, with thair consistorie clarkis,
Sall mak compt of thair wrangous warkis,
Thay, and thair perverst procuratouris,
Oppressouris, baith of ryche, and puris,
Throuch delatouris full of disseit,
Quhilk mony ane gart beg thair meit[3]:

[1] tribe. [2] senators.
[3] Which caused many a one beg their meat.

Greit dule, that day, to jugis bene,
That cummis nocht with thair conscience clene;
That day sall pas be peremptoris,
Without cautele, or dilatoris[1];
Na duplicandum, nor triplicandum,
Bot schortlye pas to sententiandum,
Without continuationis,
Or ony appellationis.
That sentence sall nocht be retraitit[2],
Nor with na man of law debaitit.
Ye labouraris be sey, and landis,
Perfyte craftismen, and ryche merchandis,
Leve your desait, and crafty wylis,
Quhilk sillie simpill folk begylis:
Mak recompence here, as ye may,
Remembring on this dreidfull day.
With Machomeit, sal compeir, but doute,
Of Antichristis ane hydduous route,
Bischope Annas, and Caiphas,
With him, in cumpanye, sall pas,
With scrybis, and fals Pharisience,
Quhilk wrocht on Christ greit violence,
With mony ane Turk, and Sarracene,
With greit sorrow, thare sal be sene,

[1] without *quirk*, or *dilators*, a law term in the judicial proceedings of that age, where the cause was delayed, for some special reason.

[2] reversed.

Papis, for thair traditionis,
Contrair Christis institutionis,
With mony ane cowle, and clippit crown,
Quhilk Christis lawis strampit down;
And wald nocht suffer, for to preche,
The veritie, nor the pepill teche:
Bot, lawit men pat to greit torment,
Quhilk usit Christis Testament.
All kingis, and quenis, thare sal be kend,
The quhilk sic lawis did defend:
In that court, sall cum mony one,
Of the blak byik [1] of Babilone;
The innocent blude, that day sall crye,
Ane loud vengeance full piteouslye:
On those creuell bludie boucheouris,
Martyreris of prophetis, and prechcouris:
Sum with the fyre, sum with the sword,
Quhilk planely preichit Goddis word;
That day, thay sall rewardit be,
Conforme to thair iniquitie:
The Sodomitis, and Gomoriance,
On quhame God wrocht sa greit vengeance,
With Chore, Dathan, and Abyrone,
With thair assistance mony one:
The haly Scripture will the tell,
How thay sank all doun to the hell:

[1] *byik*; nest.

With Symon Magus, sall resort,
Of proude preistis, ane schamefull sort:
That samyn day, thare sal be sene,
Mony ane creuell cairfull quene:
Quene Semirame, king Ninus wyfe,
Ane tyger full of sturt, and stryfe;
Togidder with quene Jesabell,
Quhilk wes covetous, and cruell;
The fals desaitfull Dalida,
The creuell quene Clytemnestra,
The quhilk did murdres, on the nicht,
Agamemnon baith wyse, and wicht,
The quhilk wes hér awin soverane lorde,
As Greikis storyis doith recorde,
With creuell quenis mony one,
Quhilk langsum wer for till expone.
Ye wantoun ladyis, and burgis wyvis,
That now for sydest taillis stryvis[1],
Flappand the filth, amang your feit,
Rasyng the duste into the streit;
That day, for all your pomp, and pryde,
Your taillis sall nocht your hippis hyde,
Thir vaniteis, ye sall repent,
Without that ye be penitent.
With Phitonissa, I heir tell,
Quhilk raisit the spreit of Samuell,

[1] for longest trains strive: *Syde talis*, in the days of Chaucer, and Lyndsay, were considered as sinful.

That day, with hir thare sall resorte,
Of rank wychis, ane sorrowfull sorte,
Brocht from all partis mony ane myle,
From Savoy, Athole, and Argyle:
And from the Rynnis [1] of Galloway,
With mony wofull wallaway.
Ye brether of religioun,
In tyme, leif your abusioun;
With quhilk, ye haif the warld abusit,
Or ye that day sal be refusit.
I speik to yow all generallye,
Nocht till ane ordour speciallye:
That day, all creature sall ken,
Gif ye war sanctis, or warldlie men,
Or gif ye juke the skapellarye[2],
That ye micht leif mair plesandlye,
And get ane gude gros portioun,
Or for godlye devotioun,
That day your fenzeit sanctitudis,
Sall nocht be knawin be your hudis,
Your superstitious ceremoneis,
Participand till idolatreis,
Corde, cuttit schone, nor clippit heid [3],
That day sall stand yow in na steid:

[1] *Rynnis*, two well known promontories in Galloway.

[2] The *scapulary* was a part of the habit of religious men.

[3] the cord of the monks; the appropriate shoes; the tonsure.

For cowlis blak, gray, nor begaird[1],
Ye sall, that day, get na rewaird,
Your polite paintit flatterye,
Your dissimulate hipocrasye,
That day, thay sal be cleirlye knawin,
Quhen ye sall scheir, as ye have sawin[2]:
Tharefor, in tyme, be penitent,
Or ellis, that day, ye will be schent[3]:
I pray yow hartlie, as I may,
Remember on that dreidfull day,
Ye abbot, pryor, and pryores,
Considder quhat ye did profes,
And how that your promotioun
Wes na thing for devotioun:
Bot til obtene the abbacye,
Ye maid your vow of chastitye,
Of povertie, and obedience:
Tharefor, remord[4] your conscience,
How thir thre vowis bene observit,
And quhat reward ye have deservit:
Quharefore, repent, quhyll ye have space,
Sen God is liberall of his grace.

COURTEOUR.

Father, quod I, declare to me,
Quhare sall our prelatis ordour it be,

[1] variegated.
[2] when ye shall reap as ye have sown; a proverb.
[3] disgraced, ruined. [4] recollect with remorse.

Quhilk now ben, in the warld, levand,
With quhome, sall cum that spirituall b an?

EXPERIENCE.

Quod he, As Sanct Bernard descryvis,
Without that thay amend thair lyvis,
And leve their wantoun vicious warkis,
Nocht with prophetis, nor patriarkis,
Nocht with martyris, nor confessouris,
The quhilkis to Christ, wer trew preichouris,
Thair predecessouris, Peter, and Paull,
That day, will thame misken at all,
So sall thay nocht, I say, for me,
With the apostillis, ordourit be:
I traist thay sall dwell, on the bordour
Of hell, quhare thare sal be nane ordour,
Endlang the flude of Phlegeton[1],
Or on the brayis of Acheron[2],
Cryand on Charon, I conclude,
To ferrie thame over that furious flude,
Till eternall confusioun,
Without thay leve thair abusioun.

[1] Flagiton, in the ed. 1572 and 1583; Phlegeton, in the subsequent ed.: the last is the proper spelling, as it is derived from the Greek φλεγω. According to the poets, this is a river of hell, which rolls torrents of fire, and surrounds the prison of the damned.

[2] the banks of Acheron, one of the fabulous rivers of hell.

I traist those prelatis mair, and les,
Sall mak cleir compt of thair ryches,
That dreidfull day, with hartis sore,
And quhat service, thay did tharefore,
The princely pompe, nor apparrall,
Of Pape, bischope, nor cardinall:
Thair royall rentis, nor dignitie,
That day, sall nocht regardit be,
Thare sall na taillis[1], as I here say,
Of bischopis, be borne up, that day,
Cum thay nocht, with thair conscience clene,
On thame, greit sorrow sal be sene,
Without that thay thair lyfe amend,
In tyme: and sa I mak ane end.

THE MANER QUHOW CHRIST SALL GEVE HIS SENTENCE.

QUHEN all thir congregationis
Beis brocht furth from al nationis,
Quhilk will be without lang proces,
Thocht I haif maid sum lang digres:
For, in the twinkling of ane ee,
All mankynd sall presentit be,

[1] There seems to be no end to Lyndsay's indignation against *tails*: His own dress, as a herald, was more gaudy, and ridiculous, than any *tail*, either male, or female, in all Scotland.

Afore that kingis excellence,
Than schortlye sall he geve sentence:
First, sayand to that blysfull[1] band,
Quhilk beis ordourit, at his richt hand:
Cum with my fatheris bennisoun,
And ressaye your possessioun:
Quhilk bene for yow preordinat,
Afore the warld wes first creat:
Quhen I wes hungry, ye me fed;
Quhen I wes naikit, ye me cled:
Oftymes, ye gave me herberye[2],
And gave me drynk quhen I wes dryc,
And vesyit me, with myndis meik,
Quhen I was presonar, and seik;
In all sic tribulatioun,
Ye gaif me consolatioun.
Than, sall thay say, O potent king,
Quhen saw we the desyre sic thing?
We never saw thyne excellence
Subdewit to sic indigence.
Yis, sall he say, I yow assure,
Quhen ever ye did ressave the pure,
And, for my saik, maid thame supple,
That gift, but dout, ye gaif to me:

[1] "*Hlysfull*" in the ed. 1552, and 1558: "*blessit*," in the subsequent editions.

[2] shelter, lodging.

Tharefore, sall now begin your glore,
Quhilk sall indure for ever more.
Than, sall he luke, on his left hand,
And say unto that bailfull band:
Pas, with my maledictioun,
Till eternall afflictioun,
In cumpany with feindis fell,
In everlesting fyre of hell:
Quhen I stude naikit, at your yet[1],
Hungry, thristy, cauld, and wet,
Richt febill, seik, and lyk to dee,
I never gat of yow supplie:
And quhen I lay in presoun strang,
For yow I micht haif lyin full lang,
Without your consolatioun,
Or ony supportatioun.
Trymling for dreid, than sall thay say,
With mony hydduous harmesay,
Allace! gude Lorde, quhen saw we the
Subject to sic necessitie?
Quhen saw we the cum to our dure,
Hungry, thristy, naikit, pure?
Quhen saw we the, in presoun ly,
Or the refusit herbery?
Than, sall that maist precelland king,
To those wrachis mak answering:

[1] yet; gate.

That tyme, quhen ye refusit the puris,
Quhilkis neidfull eryit, at your duris,
And of your superfluitie,
For my suik, maid thame na supplie;
Refusand thame, ye me refusit,
With wrechitnes so ye wer abusit:
Tharefor ye sall have to your hyre,
The everlasting byrning fyre,
But grace, but peace, or conforting:
Than, sal thay cry full sore weiping,
That we wer maid, allace! gude Lorde,
Allace! is thare nane misericorde!
But thus, withouttin hope of grace,
Tyne presence of thy plesand face.
Allace! for us, it had bene gude,
We had bene smorit in our cude[1].
Than, with ane rair, the erth sal ryve[2],
And swallie thame, baith man, and wyve;
Than sall those creaturis forlorne,
Warie[3] the hour, that thay war borne,
With mony yamer, yewt, and yell[4].
From tyme, thay feill the flammis fell,
Apone thair tender bodyis byte,
Quhose torment sal be infinyte.

[1] smothered in the *cude*, or face-cloth used at baptism.
[2] with a roar the earth shall split. [3] curse.
[4] *yamer, yewt, and yell*: this is a string of synonymies, signifying lamentable cries.

The erth sall close, and from thair sicht
Sal takin be all kynde of licht:
Thare sal be gowling, and greiting[1],
But hope of ony conforting,
In that inestimabill pane
Eternallye thay sall remane;
Birnand, in furious flammis reid,
Ever deand, bot never be deid;
That the small minute of ane hour,
To thame, sal be sa greit dolour;
Thay sal think, thay haif done remane
Ane thousand yeir into that pane;
Allace! I trymmill till heir tell,
The terribill tormenting of hell:
That panefull pit, quha can deplore,
Quhilk mon indure for ever more?
Than sall those glorifyit creaturis,
With mirth, and infinyte plesuris,
Convoyit with joy angelicall,
Passe to the hevin imperiall,
With Christ Jesu, our soverane king,
In glore, eternallye, to ring,
Of man quhilk passis the ingyne,
The thousand part for till defyne:
Allanerlie of the leist plesure,
Preordinat for ane creature.

[1] howling, and weeping.

Than sall ane fyre, as clarkis sane[1],
Mak all the hillis, and valleyis, plane,
From erth up to the hevin empyre,
All beis renewit, be that fyre,
Purging all thing materiall,
Under the hevin imperiall:
Baith erth and watter, fyre and air,
Sal be mair perfyte maid and fair,
The quhilkis afore had mixit bene,
Sall than be purifyit, and maid clene,
The erth lyke christall sal be cleir,
And everilk planeit in his spheir,
Sall rest, withouttin mair moving,
Baith sterry hevin, and chrystalling:
The first and hyest hevin movabill,
Sall stand, but turning, firme, and stabill.
The sonne into the orient
Sall stand, and in the occident
Rest sall the mone, and be mair cleir,
Nor now ben Phebus, in his spheir.
And als that lantern of the hevin
Sall geve mair licht, be greis sevin[2],
Nor it gave sen the warld began;
The hevin renewit sal be than,
Richt sa the erth, with sic devyse,
Compair till hevinlye paradyse.

[1] *sane*, *sayen*; say. [2] by seven degrees.

Sa hevin, and erth, sal be all one,
As menith the apostill Jhone.
The greit sey sall na mair appeir,
Bot lyke the cristall pure, and cleir,
Passyng imaginatioun
Of man, to mak narratioun;
Of glore, quhilk God haith done prepare,
Till every ane that cummis thare,
The quhilk with eiris, nor with ene,
Of man may nocht be hard, nor sene,
With hart, it is unthinkabill,
And with toungis, inpronunciabill:
Quhose plesouris sal be sa perfyte,
Having in God sa greit delyte,
The space now of ane thousand yeir,
That tyme sal nocht ane hour appeir,
Quhilk can nocht comprehendit be,
Till we that plesand sicht sall se.
Quhen Paull wes revischit, in the spreit,
Till the thrid hevin of glore repleit,
He sayith, the secreitis quhilk he saw,
Thay wer nocht leifsum[1] for till schaw,
To na man on the erth levand:
Quharefor, preis nocht till understand,
Howbeit thareto thow haif desyre,
The secretis of the hevin impyre:

[1] lawful.

The mair men lukis on Phebus bricht,
The mair febill sal be thair sicht,
Richt sa lat na man set thair cure,
To serche the heich devyne nature.
The more men studye, I suppose,
Sal be the more from thair purpose,
To knaw, quhareto sulde men intend,
Quhilk angellis can nocht comprehend;
Bot, efter this greit jugement,
All thing till us sal be patent.
Lat us with Paull, our mynde addres,
He beand full of hevinlynes,
Full humily he teichit us,
Nocht for to be to[1] curious.
Howbeit men be of greit ingyne,
To seik the heich secretis divyne,
Quhose jugementis ar unsercheabill,
And strange wayis investigabill[2],
That is to say, past outfynding,
Of quhome na man may fynd ending,
It sufficith us, for till implore,
Greit God, to bring us to his glore.

[1] too: The ed. 1597, has "*over.*"

[2] This is the reading of the ed. 1552, and 1558; the subsequent editions have "*His wayis strange, and investigabill.*"

OF CERTANE PLESOURIS OF THE GLORIFEIT BODEIS.

Sen thare is none, in erth, may comprehend
The hevinlye glore, and plesouris infinyte;
Quharefor, my sonne, I pray the not pretend,
Overfar to seik that matter of delyte,
Quhilk passit naturall resoun to indyte,
That God, afore that he the warld creat,
Preparit to thame, quhilk ar predestinat.

All mortall men sal be maid immortall,
That is to say, never to de agane,
Impassabill, and so celestiall,
That fyre, nor swerd, may do to thame na pane,
Nor heit, nor cald, nor frost, nor wynd, nor rane,
Thocht sic thing wer, may do to thame na deir[1],
Those creaturis, richt sa[2], sal be als cleir,

As flammand Phebus in his mansioun:
Considder, than, gif thare sal be greit licht,
Quhen every ane into that regioun,
Sall schyne lyke to the sonne, and be als bricht:
Lat us, with Paull, desyre to se that sicht:
To be dissolvit, Paull had ane greit desyre,
With Christ to be, intill the hevin empyre.

[1] no hurt. [2] even so.

And mairattour[1], as clarkis can discryve,
Thair marvellous mirthis beis incomparabill;
Amang the rest, in all thair wittis fyve,
Thay sall have sensuall plesouris delectabill,
The hevinlye sound, quhilk sal be inenarrabill[2],
In thair eiris, continuallye, sall ring,
And als the sicht of Christ Jesus our king.

In his tryumphant throne imperiall,
With his mother, the Virgine Quene of quenis,
Thare sal be sene the court celestiall,
Apostolis, martyris, confessouris, and virginis,
Brychter than Phebus, in his spheir that schynis:
The patriarkis, and prophetis venerabill,
Thare sal be sene, with glore inestimabill.

And, with thair spirituall eis, sal be sene
That licht, quhilk bene most superexcelland,
God as he is, and evermore hes bene,
Continuallye that sicht contempland.
Augustine sayis, he had lever[3] tak on hand,
To be in hell, he seing the essence
Of God, nor be in hevin, but[4] his presence.

Quha seis God, in his divinitie,
He seis in him, all uther plesand thingis

[1] moreover. [2] inexpressible.
[3] *had lever*; had rather: as in Chaucer, and Maundeville.
[4] without.

The quhilk, with toung, can nocht pronuncit be,
Quhat plesour bene, to se that King of kingis,
The gretest pane, that dampnit folk doun thringis,
And to the devillis, the maist punitioun[1],
It is, of God to want fruitioun.

And mairattour, thay sall feill sic ane smell,
Surmounting far, the flewer of erthly flowris[2],
And in thair mouth, ane taist, as I here tell,
Of sweit, and supernaturall sapouris;
Als, thay sall se, the hevinlye bricht colouris,
Schyning amang those creaturis divyne,
Quhilk till discryve, transcendith mannis ingyne.

And als thay sall haif sic agilitie,
In ane instant, to passe for thair plesour,
Ten thousand mylis, in twinkling of ane ee:
So thair joyis sal be without mesour,
Thay sall rejoyis to se the greit dolour
Of dampnit folk in hell, and thair torment,
Because of God, it is the juste jugement.

Subtillite thay sall have marvellouslye;
Supponing that thare wer ane wall of bras,
Ane glorifeit body may richt haistelye.

[1] The greatest *penalty*, that the damned pay; and that the devils suffer.

[2] the flavour of earthly flowers.

Out throw that wall, without impediment, pas,
Siclyke as doith the sonne beme throw the glas;
As Christ till his disciplis did appeir,
All entres clos, and none of thame did steir.

Howbeit in hevin, thocht everilk creature
Have nocht alyke felicitie, nor glore;
Yit everilk ane sall haif sa greit plesure,
And sa content thay sall desyre no more:
To have mair joye, thay sall na way implore,
Bot, thay sal be all satisfyit, and content,
Lyke to this rude exempill subsequent.

Take ane crowat, ane pynte stope, and ane quart,
Ane galloun pitchair, ane punsioun, and ane tun,
Of wyne, or balme, geve everilk ane thair part,
And fill thame full, till that thay be over run,
The lytill crowat in comparisoun,
Sal be sa full, that it may hald no more,
Of sic mesouris thocht thare be twenty score.

Into the tun, or in the punsioun,
So all those veschellis, in ane qualitie,
May hald na mair, without thay be over run,
Yit haif thay nocht alyke in quantitie:
Sa, be this rude exempill, thow may se,
Thocht everilk ane be nocht alyke in glore,
Ar satisfyit sa, that thay desyre no more.

Thocht presentlye, be Goddis purvyance,
Beistis, fowlis, and fischis in the seis,
Ar necessair now for mannis sustenance;
With cornis, herbis, flouris, and fructfull treis:
Than sall thare be nane sic commoditeis,
The erth sall beir na plant, nor beist brutall,
Bot, as the hevinnis bricht, lyke beryall[1].

Suppone[2] sum be on erth, walkand heir doun,
Or heiche abone, quhare ever thay pleis to go,
Of God thay have ay cleir fruitioun,
Baith eist, or west, up, doun, or to, or fro,
Clarkis declaris plesouris mony mo;
Quhilk dois transcend al mortall mannis ingyne,
The thousand part of those plesouris, defyne[3].

Into the hevin thay sall perfytlie knaw,
Thair tender freindis, thair father, and thair mother,
Thair predecessouris, quhilkis thay never saw,
Thair spousis, bairnis, syster, and thair brother,
And everilk ane sall have sic lufe till uther,
Of utheris glore, and joy, thay sall rejoyse,
As of thair awin, as clerkis doith suppose.

[1] bright, like the *beryl* stone. [2] suppose.

[3] "*defyne*" in the ed. 1552, and 1558; the other editions substituted mistakingly "*divyne*:" Lyndsay meant to say. *to define*; but his measure excluded the *to*; and so his sense was incomplete.

Than sal be sene that bricht Jerusalem,
Quhilk Jhone saw, in his Revelatione,
We mortall men, allace! ar far[1] to blame,
That will nocht haif consideratione,
And ane continuall contemplatione,
With hote desyre to cum unto that glore,
Quhilk plesour sall indure, for ever more.

O Lorde, our God! and King omnipotent,
Quhilk knew, or thou the hevin, and erth, create,
Quha wald to the be inobedient,
And sa deserve for to be reprobate:
Thow knew the noumer of predestinate,
Quhome thow did call, and hes thame justifyit,
And sall in hevin with the be glorifyit.

Grant us to be, Lord, of that chosin sort,
Quhame of thy mercy superexcellent,
Did purify, as Scripture doith report,
With the blude of that haly innocent,
Jesu quhilk maid himself obedient
Unto the deith, and stervit on the rude[2];
Lat us, O Lord, be purgit with that blude.

All creature, that ever God create,
As wryttis Paull, thay wis to se that day,

[1] "*sair*" in ed. 1597: *fair* to blame, means *much* to blame.
[2] *perished* on the cross.

Quhen the children of God predestinate,
Sall do appeir, in thair new fresche array,
Quhen corruptioun beis clengit clene away,
And changit beis, thair mortall qualitie,
In the greit glore of immortalitie:

And mairattour, all deid thingis corporall,
Under the concave of the hevin empyre,
That now to laubour, subject ar, and thrall,
Sonne, mone, and sterris, erth, watter, air, and fyre,
In ane maner, thay have ane hote desyre,
Wissing that day, that thay may be at rest,
As Erasmus exponeth manifest.

We se the greit globe of the firmament,
Continuallie, in moving marvellous,
The sevin planetis, contrary thair intent,
Ar reft about, with course contrarious,
The wynd, and sey, with stormes furious,
The trublit air, with frostis, snaw, and rane,
Unto that day, thay travell ever in pane.

And all the angellis of the ordouris nyne,
Haveand compassioun of our misereis,
Thay wis efter that day, and to that fyne,
To se us fred, frome our infirmiteis,
And clengit from thir greit calamiteis,
And trublous lyfe, quhilk never sall have end,
Unto that day, I mak it to the kend.

ANE EXHORTATIOUN GEVIN BE FATHER EXPERIENCE UNTO HIS SONE THE COURTEOUR.

My sone, now mark weill in thy memory,
Of this fals warld the trublous transitory,
Quhose dreidfull dayis drawis neir ane end:
Tharefor call God to be thy adjutorie[1],
And every day, my sonne, *memento mori:*
And wat not quhen, nor quhare, that thou sall wend,
Heir to remane, I pray the, nocht pretend,
And sen thow knawis, the tyme is verray schort,
In Christis blude, set all thy haill confort.

Be nocht to muche solyst, in temporall thingis,
Sen thou persavis pape, empreour, nor kingis,
Into the erth, haith na place permanent,
Thou seis the deith, thame dulefully doun thringis,
And ravis thame, from thair rent, ryches, and ringis[2];
Tharefor, on Christ, confirme thyne haill intent,
And of thy calling be richt weill content;
Than God, that feidis the fowlis of the air,
All neidfull thing, for the, he sall prepair.

Considder, in thy contemplatioun,
Ay sen the warldis first creatioun,

[1] *adjutorie*; helper.

[2] and tears them from their estates, wealth, and kingdoms; "*ravis*" should be "*ryves*."

Mankynd hes tholit[1] this miserie mortall,
Ay tormentit with tribulatioun,
With dolour, dreid, and desolatioun:
Gentiles, and chosin pepill of Israell,
To this unhap, all subject ar, and thrall,
Quhilk misery, but dout, sall ever indure,
Till the last day, my sonne, thareof be sure.

That day, as I have maid narratioun,
Sal be the day of consolatioun,
Till all the children of the chosin nummer,
Thare endit beis thair desolatioun:
And als, I mak the supplicatioun,
In erthlye materis, tak the na mair cummer[2].
Dreid nocht to dee, for deith is but ane slummer,
Leve ane just lyfe, and with ane joyous hart,
And of thy gudis take plesandlye thy part.

Of our talking, now lat us mak ane end,
Behald how Phebus dounwart dois discend,
Towart his palyce, in the occident:
Dame Cynthia I se scho dois pretend,
In till hir wattry regioun till ascend,
With vissage paill up frome the orient:
The dew now donkis[3] the rosis redolent;
The mariguldis, that all day wer rejosit,
Of Phebus heit, now craftily ar closit.

[1] suffered. [2] trouble. [3] moistens.

The blysfull birdis bownis[1] to the treis,
And ceissis of thair hevinlye harmoneis:
The cornecraik[2] in the croft, I heir hir cry,
The bak, the howlat, febyll of thair eis[3],
For thair pastynre, now in the evinning fleis:
The nichtingaill, with myrthfull melody,
Hir naturall notis peirsith throuch the sky,
Till Cynthia, makand hir observance,
Quhilk, on the nicht, dois tak hir dalyance.

I se pole artick, in the north, appeir,
And Venus rysing, with hir bemis cleir;
Quharefor, my sonne, I hald it tyme to go.
Wald God[4], said I, ye did remane all yeir,
That I micht of your hevinlye lessonis leir;
Of your departyng, I am wounder wo,
Tak pacience, said he, it mon be so,
Perchance, I sall returne, with diligence:
Thus, I departit from Experience;

And sped me home, with hart siching full sore,
And enterit, in my quyet oritore,
I tuke paper, and thare began to wryte,

[1] goes: So, in *Pebis to the Play*, "At Beltane quhen ilk bodie *bownis*."

[2] the landrail. [3] The bat, the owl, feeble of their eyes.

[4] *Wald God*; would to God.

This miserie, as ye have hard afore.
All gentill redaris, hartlye, I implore,
For till excuse my rurall, rude, indyte,
Thocht Phariseis will have at me despyte,
Quhilkis wald not that thair craftynes wer kend,
Lat God be juge, and sa I mak ane end.

THE

EPISTILL NUNCUPATORIE

OF SCHIR DAVID LYNDSAY, OF THE MONT, KNICHT, ON HIS DIALOG OF THE MISERABILL ESTAIT OF THE WARLD.

THE *Epistill Nuncupatorie* of Lyndsay may be considered, as somewhat analogous to the *L'Envoy* of the antient English poetry: Yet, was this *Epistill* always printed, till the present edition, *before* The Monarchie, though certainly with no propriety, or usefulness. It was long the fashion of the antient poets of our island to dismiss their *quairs*, with discommendations: This practice continued, from the days of Lydgate to the period of Spenser, who sent out his *Shepheardes Calender*, in the same spirit of affected disregard:

"Goe, little booke! thyselfe present,
"As childe, whose parent is unkent."

The *Epistill* of Lyndsay is very curious, for the historical notices, which it contains; and which are among the most singular, in the Scotish annals: It also pourtrays the sad state of his own mind, after it had dwelt so thoughtfully, for years, on the *Miserabill Estait of the Warld*. This *Epistill* was certainly written, while the regent Arran still governed Scotland, and during the year

1553.

THOU lytil quair[1] of mater miserabill,
Weill auchtest thou coverit to be with sabill;
Renunceand grene, the purpour, reid, and quhyte:
To delicat men, thou art nocht delectabill,
Nor yit, till amorous folkis amiabill:
To reid on the thay will haif na delyte,
Warldlye peple will have at the despyte:
Quhilk fixit hes thair hart, and haill intentis,
On sensuall luste, on dignitie, and rentis.

We have na king, the to present, allace!
Quhilk, to this countre, bene ane cairfull cace[2]:
And als, our quene of Scotland heretour,
Sche dwellith, in France, I pray God saif hir grace[3]!
It wer to lang, for the, to ryn that race,
And far langer, or that young tender flour
Bring hame till us ane king, and governour:
Allace! tharefor, we may with sorrow sing,
Quhilk moste sa lang remaine, without ane king.

[1] *quair*; book.

[2] *cairfull cace*; distressful circumstance: This expression was very common with Lyndsay.

[3] Mary Stuart was sent from Dunbarton-Castle, in April 1548; She arrived, in France, during August 1548; as we learn, from Le Blond's Translation of Carion's Chronicle, 1558: And she returned to Edinburgh, in August 1561.

I n'ot[1] quhometo thy simpylnes to send:
With cunnyng men, frome tyme, that thou be kend,
Thy vanitis, na wayis, they will advance;
Think and the prelate, sic thyngis to pretende:
Nochtwithstanding, the straucht way sal thou wend,
To thame, quhilk hes the realme in governance,
Declair thy mynde to thame, with circumstance:
Ga first till James, our prince, and protectour,
And his brother, our spiritnall governour[2];

And prince of preistis, in this nationn.
Efter reverend recommendatioun,
Under thair feit, thou lawlye the submit,
And mak thame humyl supplicatioun,
Gif thay in the fynd wrang narratioun,
That thay wald pleis thy faultis to remit,
And of thair grace, gif thay do the admit:
Then, ga thy way, quhare evir thou plesis best,
Be thay content, mak reverence to the rest.

To faithfull, prudent, pastours spiritnall,
To nobyll erlis, and lordis, temporall:

[1] *n'ot*; an abbreviation of *ne wot*, know not: So Chaucer, "I n'ot how men him calle."

[2] James, earl of Arran, the regent; and his brother, John Hamilton, who was consecrated archbishop of St. Andrew's, in 1548.

Obedientlye till thame thou the addres:
Declaryng thame this schort memoriall,
How mankynd bene to miserie maid thrall:
At lenth, to thame, the caus phanelie confesse,
Beseikand thame all lawis to suppresse,
Inventit, be mennis traditioun[1],
Contrair to Christis institutioun:

And caus thame, cleirlye, for till understand,
That, for the breking of the Lordis command,
His threfald wande of flagellatioun,
Hes scurgit this pure realme of Scotland,
Be mortall weris[2], baith be sey, and land,
With mony terrabill tribulatioun;
Tharefor, mak to thame trew narratioun,
That all thir weris, this derth, hunger, and pest,
Was nocht, bot for our sinnis manifest.

Declair to thame, how, in the tyme of Noye,
Alluterlye, God did the warld distroye,
As halie Scripture maketh mentioun,
Sodom, Gomor, with thair regioun, and roye[3],
God sparit nother man, woman, nor boye;
Bot, all wer brynt, for thair offensioun[4]:
Jherusalem, that maist tryumphant towne,

[1] "be *leuid* mennis traditioun," in ed. 1597. [2] wars.
[3] king. [4] *offensioun*; offence, for the rhyme.

Distroyit wes, for thair iniquitie,
As in the Scripture, planelye, thou may se.

Declair to thame this mortall miserie,
Be sword, and fyre, derth, pest, and povertie,
Procedis of sin, gif I can richt discryve[1],
For lack of faith, and for idolatrye,
For fornicatioun, and for adulterye,
Of princis, prelatis, with mony ane man, and wyve.
Expell the caus, then the effect, belyve[2],
Sall ceis, quhen that the peple doith repent,
Then, God sall slak his bow, quhilk yit is bent.

Mak thame requeist, quhilk hes the governance,
The sinceir word of God, for till avance,
Conforme to Christis institutioun,
Without hypocrisie, or dissimulance;
Causing justice haild evinlye the ballance,
On publicanis makand punissioun,
Commending thame of gude conditioun:
That being done, I dout nocht bot the Lorde
Sall of this countre have misericorde.

Thoucht God, with mony terrabill effrayis,
Hes done this cuntrie scurge[3], be dyvers wayis,
Be juste jugement, for our grevous offence,

[1] If I can rightly describe. [2] *belyve*; immediately.
[3] *Hes done this cuntrie scurge*; has scourged this country.

Declair to thame, thay sall have mery dayis,
Efter this trubill, as the prophet sayis,
Quhen God sall se our humill repentence,
Till strange pepill, thoucht he hes given licence,
To be our scurge, induring his desyre,
Will, quhen he list[1], that scurge cast in the fyre.

Pray thame, that they put nocht thair esperance[2]
In mortall men, onlye thame till advance:
Bot, principallye, in God omnipotent,
Then neid thay not to charge the realme of France,
With gunnis, galayis, nor uther ordinance[3]:
Sa that thay be to God obedient,
In thir premissis, he they nocht negligent;
Displayand Christis banar hie on heicht,
Thair ennimeis of thame sall have na micht.

Ga hence, pure buke, quhilk I have done indyte,
In rurall ryme, in maner of despyte,

[1] *list*; pleases.

[2] *esperance*; hope: as in Shakspeare, though the word be not now in use:

"Yet, there is a credence, in my heart,
An *esperance*, so obstinately strong."

[3] The meaning, I presume, is: If they repent, and trust in God, they need not be obliged to France, for any *ordinance*? The allusion here is to the campaigns of 1548, and 1549, when the French auxiliaries fought the battles of Scotland against England.

Contrair the warldis variatioun,
Of rethorick, heir, I proclaime the quyte[1];
Idolatouris, I feir, sall with the flyte;
Becaus of thame, thou makis narratioun,
Bot cure thou nocht[2] the indignatioun
Of hypocritis, and fals Pharisience,
Howbeit on the, thay cry, ane loude vengence.

Requeist the gentill reidar, that the reidis,
Thocht ornate termis, into thy park, not spreidis,
As thay, in the, may have experience:
Thocht barrane feildis beris nocht bot weidis,
Yit brutall beistis sweitlye on them feidis:
Desyre of thame nane uther recompence,
Bot, that thay wald reid the, with patience,
And gif they be in ony way offendit,
Declair to thame, it sall be weill amendit.

[1] *quyte*; quit, free from.
[2] care thou not, for the indignation.

THE INTRODUCTION TO THE GLOSSARY.

That the history of a people, and the etymology of their speech, are correlatives, is a *truism*. If this be true, the great body of every language must be traced up through their annals, and traditions, to the tongues, which spoke it, in every age. And, from those intimations, follows, as another *truism*, the absurdity of tracing the language of a particular people to the tongue of another nation, without any immediate connection, in their lineage, or history; and without considering that, all tongues had a common original.

The disregard of those truths is the chief cause of the failure of so many etymologists, and of the subsequent disgrace, into which this useful art has itself fallen, among judicious persons. What could support, in any esteem, among intelligent scholars, childish conceits, puerile erudition, the notices of falsehood, and the intimations of impertinence? Of most of our *attempts at etymological essays*, we might cry out with LEAR:

"O! matter, and impertinency, mixt,
"Reason, and madness!"

If it be true, that the English language is immediately derived from the Anglo-Saxon: If it be demonstrable, as we have seen, that the Teutonic speech of England, and of Scotland, were the same, from the *rise* of the English language, in the twelfth century, to the age of Lyndsay, in the sixteenth: It must follow, as a consequence, that the true course of the etymologist, who pretends to trace the origins of the English, and Scotish vocables, forming that speech, one, and the same, must be, with *upward eye*, throughout the old English writers to the Anglo-Saxon of Lye, and Somner. Every attempt of the most diligent historians to discover the original, and descent of the Anglo-Saxon people themselves, has failed. The Saxons, a German tribe, were first mentioned by Ptolomy, during the second century. The writers, who attempt to trace the Saxon people beyond that useful notice of Ptolomy, soon find themselves "puzzled in mazes, and perplexed with error." But, what must be the *puzzle*, and what the *error*, of tracing the genealogy of the Saxons, the transmitters of our tongue, and the founders of our constitution, from the Suio-Goths, and Moeso-Goths, whose origin, and migrations, are concealed in the darksome obscurity of undiscernible antiquity! If, then, the genealogy of the Saxons cannot be traced, through any obvious course, nor settled upon any fixed principles; why must our half-informed etymologists insult our com-

mon sense, by tracing the obsolete words of our language to the Suio-Gothic, and Moeso-Gothic, before they have cast an eye on the old English authors, or bestowed one thought on the Anglo-Saxon speech, the true origin of such questionable words! Their failures, in such attempts, have been generally proportionate to their follies:

" ——————— Volumes of report
" Run with these false, and most contrarious quests
" Upon their doings.——"

The age of Lyndsay passed away, without the necessity, or the use, of such *contrarious quests*. His language was understood, when his poetry was first given, in volumes, to the public. But, such had been the improvement of the English tongue, during the reigns of Henry VIII., and of Elizabeth, that when Spenser's *Shepheards Calender* appeared, in 1579, a *Glosse* was deemed necessary *. In the effluxion of twenty years, from the edition of Chaucer, in 1561, this good old English bard became obsolete. And, the learned author of the *Grammatica Anglicana*, which was printed, at Cam-

* Fuller, indeed, when speaking of Spenser, among his *Worthies*, and of his most happy English poetry, observes that, "the many *Chaucerisms* used, (for I will not say affected "by him,) which are thought by the ignorant to be *blemishes*, "are known by the learned to be *beauties* to his book."

bridge, in 1594, thought he did acceptable service to the lovers of poetical lore, by annexing to his work *Vocabula Chauceriana*, with the signification of the words*. The two editions of Chaucer, indeed, in 1542, and 1561, were published, without a glossary; as the old language of their fathers was still known to the English people: But, when Speght produced his edition, of "the antient and learned English poet," in 1602, the signification of the obscure words was added, as a necessary appendage; so great a change had the reign of Elizabeth made, in the English tongue†! Speght has not been thanked for his glossary: For, he derived some of the old words of Chaucer, from the *Arebicke*, some from the Greeke, some from the Latine, some from the Italian, some from the French, some from the Dutch, "some from dialects, within this our coun-"try of Brittan; and many of them he derived "from *the Saxon tongue.*" Notwithstanding this enumeration of the *Arebicke*, the *Greeke*, and other tongues, whence Chaucer is supposed to have derived his language, inquiry will find, that the father

* In these *Vocabula Chauceriana*, every eye must perceive the intimate connection, which exists between the language of Chaucer, and the speech of Lyndsay, as the genuine descendant of a common progenitor.

† Queen Elizabeth did not understand the Scotish letters of the Queen of Scots.

of our poetry has more of *Saxon*, and less of *French*, than Tyrwhit was willing to allow*.

The Poems of Lyndsay were published, in 1558, and in 1568, without a glossary; as his language was sufficiently understood, without any "flatt'ring gloss." The London booksellers republished his poetical works, in an English version, without such an appendage; as the English readers knew Lyndsay's meaning, in the English speech of 1566, without the help of a glossographer. The poetry of Lyndsay has never been published, with a glossary, even down to our own times. The fact is, that neither the people had altered their rude manners, nor the language had changed its antient form, from the age of Barber to the period of Lyndsay. Throughout that long effluxion of time, there was not one attempt towards improving the versification of the Scotish poets, except the *revlis* and *cautelis* of king James, which he wrote, while he *lisp'd in numbers*; and published, when he was not yet a man. During the long reign of Elizabeth, while every mode of improvement was tried upon the language, and assayed upon the poetry of England, not one attempt was made, in Scotland, to improve its speech, either by criticisms, or gram-

* That excellent critic, of whose learning, and modesty, every one must speak with just regard, has referred, in his Glossary, to the French, for the origin of several words, that were really derived from the Anglo-Saxon.

mars, by dictionaries, or spelling-books. This sluggishness continued, in Scotland, for a century, after the accession of king James to the English throne!

One event did, indeed, take place, in that period, which had a perceivable effect on the written language of North Britain. As early as the administration of the regent Arran, and during the age of Lyndsay, it was made lawful for the Scotish people, to read *the Scriptures*, in the vulgar tongue. Yet, has *the Bible* never been translated into their Scotish speech. The *Olde* and *New Testament* were first printed in Scotland, by Thomas Bassandyne, in 1576, from the *Geneva Translation*, into the English language. The Bible was a second time printed, at *Edinburgh*, by Andro Hart, in 1610, from the same translation*. The frequent perusal of

* Zachary Boyd's MS. translation of the *Bible* into the Scotish speech continues locked up in the University Library of Glasgow. Arbuthnot is said to have printed, at Edinburgh, in 1579, the *Bible*, for the use of Scotland, by the commissioners of the kirk.

Hart certainly somewhat changed the orthography of Bassandyne, in the short period from 1576 to 1610. Thus,

Bassandyne.	*Hart.*	*Bassandyne.*	*Hart.*
Boke -	Booke	Middes -	Mids
voyde -	void	seconde -	second
darkenes -	darkeneſs	budde -	bud
depe -	deepe	furthe -	fourth
moved -	mooved	sedeth sede	sedeth seede.

Bassandyne, and Hart's Bibles, undoubtedly, made some change, in the Scotish language. We may see the amount of this *improvement*, if I may use so strong a term, in the Poetry of the Wits of King James's Court, before his accession: The poets, with the king at their head, essayed to write English, as well as they could. And, we may thus perceive, that an attempt was made, with some success, to change the *Saxonism* of the Scotish speech, before king James assumed the government of England.

The first essay, however, to gloss a Scotish poem was made at Oxford, by an Englishman. In 1691, bishop Gibson, while a young man, published the *Christ's Kirk on the Green* of James V, with a marginal gloss. It appears to have been a sort of exercise, towards a knowledge of the Anglo-Saxon. His injudicious manner evinces, that he was a juvenile writer. Many of his etymons, he pushes beyond the Anglo-Saxon, into the Gothic*. Thus, Gibson, by a premature practice, showed an example of a bastard etymology, in tracing words, beyond their originals; and in trying to establish a

* "Of wooers as I ween." The word *ween*, he thus glosses; suppose, think: A.-Sax. *wenan*, *opinari*; Goth. *wenjan*. When he has found the true origin of the word, in the Anglo-Saxon, it is not either necessary, or useful, to trace the true etymon to a remoter origin, which is not its real original.

theory, in opposition to the fact. It is the remark of the learned prefacer to Gawin Douglas's Virgil, that the Oxford glossarist on the famous poem of James V., was sometimes mistaken, in the *sense of the words explained*.

The first essay towards a *miscellaneous collection* of Scotish poetry was made by Watson, the printer, at Edinburgh, in 1706, a hundred and fifty years after the publication of *Totel's Miscellany*, in 1557: But, Watson did not attempt a glossary; leaving the reader to find the meaning of many words, according to the reach of his ingenuity, and the measure of his learning: He, perhaps, knew, that there was a glossary in hand, which would supersede, for years, the desire of knowledge, or "the glosses of deceit." The *Bukes of Eneados of the famose Poete Virgill, translatet, in 1513, bi Mayster Gawin Douglas*, were then in the press. This *version*, which, according to Hickes, *nunquam satis laudanda*, appeared, at Edinburgh, in 1710: What was not originally designed now appeared with it: "A large Glossary, "explaining the difficult words; as it was much "wanted, and greatly desired, by many ingenious "men, both there, and in England." This glossary, which may, indeed, serve "for *a dictionary* to the *old Scotish language*," came abroad without a name, owing to the unassuming modesty of Ruddiman, the compiler; the diligent, the judicious, and

learned Ruddiman; to whom, the late lord Hailes, when pronouncing his eulogy, acknowledges, how "much he had profited by the labours of this stu-"dious, intelligent, and modest man." This is, indeed, such a glossary as we might expect from such a scholar. The people of the several shires had been consulted, about the meaning of their own speech. As the language of Douglas was known to be Saxon, it was natural to trace up his obscurities, throughout the old English writers. As the true source of this Teutonic tongue was seen, in the Anglo-Saxon, the Saxon word-books were ransacked. And, when all these helps failed, the cognate dialects, and the old French, were sought, by judicious diligence, as useful aids. In the work of Ruddiman, we every where perceive activity of research, depth of erudition, and candour of representation: And, on these solid grounds, it was long regarded, as the true foundation of etymological knowledge, in the Scotish literature. Yet, in our own times, we have seen self-sufficiency take the place of scholarship. And, we may now perceive successive attempts to substitute, for this elaborate, and candid work of an unassuming scholar, the *systems*, and *plagiarisms*, of the arrantest scribblers, who outrage truth, by their assumptions, at the call of self-conceit!

The next work of a similar nature, in the order

of time, to Gawin Douglas's Virgil, was the *Evergreen*, "being a collection of Scots poems, wrote "by the ingenious before 1600," which was published, by Allan Ramsay, in 1724. To this collection, there is appended A GLOSSARY of the *Scots words*. As Ruddiman was the first etymologist; so Ramsay may be allowed to have been the earliest glossarist. The editor of the *Evergreen* has been outrageously blamed by those, who have not surpassed him, in the same art. Lord Hailes finds fault with him, for not consulting Ruddiman's Dictionary: But, the fact is, that Ruddiman printed the *Evergreen*; that he was always at hand, when help was called for; that he has silently supplied more instruction to the unpresuming ignorance of Ramsay, than that modest scholar wished to be acknowledged: And, the publisher of the *Evergreen*, by a sort of instinct, knew that, the office of an *etymologist*, and the business of a *glossarist*, are quite different. The glossary of Ramsay is very copious: And the wonder is that, in such a vast variety of words, he has committed so few mistakes. Oversights he has, not to say blunders; but fewer of either, than might be supposed, considering his copiousness*.

* The most obvious of Ramsay's mistaken explanations are *Antetenne*, antiphone, is explained *example*.
Barret, misery, sorrow, he explains, *a sort of liquor*.

In 1770, lord Hailes followed Ramsay, with a similar publication of *Scotish Poems*, from the Bannatyne MS., with notes, and a *Glossary*. Strange to tell! Considering his lordship's learning, there are nearly as many mistakes, in his glossary, as there are in Ramsay's, though it does not contain half the number of words. His lordship has embodied in it many words, that are merely the blunders of tran-

Cunny, knowing, skilful, is said to be *happy, convenient.*
Chiel, a fellow, he explains *a person.*
Coronoch, the Irish cry, or lament, is said to be *a highland tune.*
Faws, falls, befalls, he explains, *gets.*
Ibe, or *fe*, sheep, cattle, he explains, *a herd of cattle.*
Forfairn, decayed, worn, he explains, *abused.*
Frist is a mistake for *Traist*, to trust.
Fillock, he rightly explains, a filly; but, the poets used it, secondarily, for *a wench.*
Gardevyance, a cupboard, he calls, *a case of instruments.*
Gemmer is a mistake for *Gender*, engender.
Grumil, a snout, he explains, *a nose.*
Gwerdoun, a reward, he explains, *protection.*
Kensie, a forward fellow, he explains, *a ruffler.*
Leuds, the loins, he says is the *buttocks.*
Palet, the skull, or head, he explains, the *skin.*
Pelour, a thief, he calls, *a pilgarlick.*
Red, to advise, he explains, to *wish*, to *fear.*
Thring, to throw, he explains, to *wring*, or *throng.*

Yet, these mistakes are but few, when compared with the vast number of words, which are properly explained.

scription: as, *swirk*, for *swink*, labour; *pais*, for *paiks*, chastisement; *luthe*, for *leuche*, or rather *leuch*, laughed, the old preterite of laugh; *doid*, for *deid*; *drawkit*, for *drowkit*, drenched. Lord Hailes, with his scholarship, cannot be considered as a better glossarist, than Ramsay, with his sagacity, though he must be allowed to be a much superior editor *.

* The following are some of the most obvious mistakes, in lord Hailes's Glossary:

Bumbard means a stupid fellow, one overgrown with fat, a substantive, not the adjective, *drunken*.

Cowth means, properly, known, familiar, and not *common*.

Dier, hurt, and as a verb, *to hurt*, or annoy, and not *dismay*.

Duddroun, a slut, a drab, he explains, *a spectre*.

Fellone, terrible, cruel, he explains, *strange*, *strangely*.

Huddroun, a substantive, for *a lubber*, he explains, as an adjective, *slovenly*, *disorderly*.

Jagit, notched, he explains, *pricked*.

Jangcallaris, the plural of *jangler*, a tell-tale, a mischief-maker, he explains, *sharpers*, *talkative*, *disputatious*: It is obviously a substantive.

Lykand, liking, is the old participle of *like*, in the Saxon form.

Maugre, spite, in spite of, he explains, *discountenance*.

Pens, to think, to meditate, he explains, to *reflect*.

Rak, care, he explains, *reckoning*, *account*.

Raiechter, a beam, he explains, *an instrument of torture*.

Sons, plenty, prosperity, he explains, *hospitality*.

Stang, a pole, he explains, *a beam carried on men's shoulders*.

Syle, to cover, to blind, he explains, *surround*, *encompass*.

In the period, that elapsed, from 1783 to 1792, Mr. Pinkerton annexed slight glossaries to the several poetical works, which he successively published, without arrogating the preeminence of an etymologist: His ambition seems to have extended no further, on those occasions, than merely to make his author understood, though he is not always lucky, when he does comprehend the author's meaning. He shows, however, that he is not much versed in old English lore, and is but little acquainted with the vulgar language of his native land. The words, which he did not understand, he explains, at hazard, so as to give some sense to his author, without investigating the true meaning. He was thus led into many mistakes: and these mistakes have been literally copied, by Mr. Sibbald. In 1783, Mr. Pinkerton published two small volumes of *Scotish Ballads*, to each of which he has annexed some expositions of the hardest words*. One word he does,

Thraip, to allege, to accuse, he explains, *contend, strive.*
Wade, *woode*, mad, he explains, *revenged.*

But, of those errors, enow, to show, that even lord Hailes could not always command his learning, and attention.

* The following are a few of the mistakes in his Glossary to the Scotish Ballads, 1783: The word explained is, in the first column; the mistaken sense is, in the second; and the true meaning is, in the third:—

Alse	*except*	as, also.
Bends	*bows*	springs.
Besprent	*covered*	sprinkled.

indeed, etymologize, as it seems to have been hastily recollected: *Brand*, signifying a *sword*, is the un-

Canny	*prudent*	knowing, skilful.
Chat him	*look to himself*	hang him.
Corby	*a crow*	the raven.
Deft	*taken off hastily*	adroit, apt.
Eydent	*aiding, assisting*	constant, diligent.
Fash	*to care, be anxious*	to trouble, to vex.
Fireflaughts	*thundervolts*	flashes of lightning.
Forelet	*outdo, leave off*	to forsake.
Glour	*glare, dismal light*	stare; to stare.
Kevel, Cavel	*a long staff*	a sorry fellow.
Laits [*Liths*]	*feet*	limbs, joints.
Lire	*the flesh*	the skin.
Lustie	*healthy*	handsome, pleasant.
Mense	*to try, to measure*	to grace.
On case	*perhaps*	in case, by chance.
Pratique	*experiment*	practice.
Propine	*reward*	a present.
Prievit	*came off*	proved, tried.
Rair	*rage*	to roar.
Rede	*warn*	to advise.
Rude	*bloom*	the complexion.
Sturt	*wrath*	trouble, disturbance.
Trans	*he name of a dance*	a hop, a dance.
Trow	*rust*	to believe.
Wain	*a child*	a waggon, a house.
Wate	*warrand*	to know.
Wete	*hope*	a variety of wate, to know.
Wick	*cargo*	a creek, a corner.
Youden	*wearied*	yielding.

lucky word, which he refers to the *Islandic speech*, for its origin: Yet, I do not find *brand*, in the Islandic word-books: *Sword* is the proper old Danish word, for *Ensis*. *Brand* may be traced throughout the old English poets, from Chaucer to Milton, and to Dryden*. So Chaucer: "Shaking his *brande* "before Cupid he come:" From him, it naturally came down to Spenser, and Milton: And Dryden conveniently introduced it into his Virgil: "Around "his head, he tossed his glittering *brand*."

Mr. Pinkerton published, in 1786, "Antient Scotish Poems:" And, he again tried his hand, which seems to have been somewhat mended, on a Glossary, with an intimation, "that he proposed to "give *A General Glossary* of the *Scotish language*; "being *Ruddiman's learned Glossary*, with Addi-"tions†." This general glossary has not ap-

* This intimation leads us to the Romance language, for the true origin of *brand*, for a sword: So, is it found, in the old French of Cotgrave, *brand*, a *sword*.

† The mistakes, in the glossary, which is annexed to the *Antient Scot. Poems*, 1786, may be shown, in the following manner:—

The word glossed.	*The gloss.*	*The true meaning.*
Bait [*Beit*]	*stir*	to help, to supply.
Cleuchs	*cliffs*	narrow valleys.
Digest	*expert*	composed.
Dispense	*provision*	expense.
Droup	*lost in weakness*	to decline.

peared, any more than some other projects, that were then announced. The public was, in some measure compensated, by the publication of Barber's BRUCE, in 1790, with its *Glossary*, which, however, does not pretend "to explain every disguised "word*." This curious publication was followed,

The word glossed.	*The gloss.*	*The true meaning.*
Fre	*genteel*	a lady.
Kappis	*tassels*; *hence knapsacks*	knobs, lumps.
Lurdans	*haughty coxcombs*	worthless fellows.
Mensit	*tried*	graced.
Pak	*fortune, possessions*	a bale, a budget.
Morgeouns	*odd motions*	jeers, mocks.
Pallet	*throat*	the head, the skull.
Break your pallet	*cut your throat*	break your head.
Preis	*excite*	to endeavour.
Sornars	*swindlers*	sturdy beggars.

There are, moreover, some other blunders embodied into the Glossary: *Buist*, for *busk*, to dress; *Fackless*, for *saikles*, innocent; *Smattis*, for *swattis*, new ale, or worthless drink; *South*, for *souch*; *Walter cail*, for *water cail*, which he explains to be a mixture of meal, cabbage, potatoes, carrots, beat up with butter; but, *Water cail* is merely a broth of cail, or coleworts, *without flesh*. *Bans* of marriage, he derives from *ban*, a *curse*, and not from *ban*, a *proclamation*.

* To this work, which, whatever may be pretended, is not an accurate copy from the MS. 1489, there is an *Index*; whereof I have heard it remarked, that there is not to be found in it *the hero of the poem*, namely, the celebrated restorer of the Scotish monarchy.

in 1792, by the *Scotish Poems,* reprinted *from scarce editions,* with their *Glossary.* His deficience of knowledge, or his want of will, to ask for help from those, who knew more of the antient language than himself, has induced him to leave many words unexplained, in his glossaries, and to relinquish many more, in the text, which he did not deem it prudent to insert among his expositions, and his queries: He found this particularly prudent in *the Bruce,* and still more in the Poems, 1792, which comprehended those difficult romances of Gawan and Golagros, Sir Gawan and Sir Galaron, and the Howlat. The glossaries to the *Bruce,* and to *the Poems,* 1792, exhibit similar misinformations: Yet, though the glossary to the Bruce is freest from errors of any of his glosses, he has committed some strange mistakes, in both, particularly, in the last*.

* Some of those mistakes may be thus pointed out:
Assonyeit, excused, he explains, *acquitted.*
Achil, he misprints, in the Poems, 1792, for *athil,* the well-known Saxon term, for noble, and calls it *high.*
Ayldolly is also a blunder for *oyldolly.*
Awaill, to fall down, he explains, *return.*
Bek, a curtsey, a bow, he explains, *start.*
Blarit, blurred, dimmed, he explains, *dazzled.*
Boggil, a hobgoblin, he calls a *scarecrow.*
Carle, a rustic, an old man, he explains, *rogue.*
Carling, an old woman, he also explains, *rogue.*

Mr. Dalzell published, in 1801, the Scotish Poems of the sixteenth century. In speaking of his glossary, he properly remarks, that, "in framing glossaries of the antient Scotish language, it will be observed, that there are few words, which do not occur, in old English, particularly, that of the 14th and 15th centuries: almost the whole modern Scoticisms, as they are called, seem to be vulgar English." This is perfectly just: But, we must always distinguish between the *Scotish*

Cramery, merchandise, wares, he says, is *stuff*.
Cutroun, a rascal, and adject. base, he explains, *silly*.
Deray, merriment, he explains, *injury*.
Eatie, he misprints for *Katie*, and queries the meaning.
Ettil, to aim, he explains, *hint*, *show*.
Fellis, hills, he explains, *plains*.
Firth, *Frith*, a wood, a forest, he explains, *field*, *lawn*.
Fow, a pitchfork, he says, *perhaps club*.
Fyke, to fidget, he explains, *vex*.
Gaukit, foolish, he explains, *stupid*.
Gyrcarling, a well-known character in Romance, he calls *ideal being*.
Haleh, *haugh*, a holm, or low flat, fluviated ground, he calls a *valley*.
Herezeild, the heriot, he explains, the *right of lord of manor, on a new succession*.
Pavin, the name of a Spanish dance, which was introduced from France, he calls, *the measure of a dance*.
Weir, doubt, he explains, *delay*.

speech of antient times, which is merely *Old English*, from *modern Scoticisms*, that offer distinct considerations. Mr. Dalzell does not pretend to give an elaborate glossary; but, his many explanations are generally accurate, though he has committed a few mistakes*. He is often too indefinite; as when he explains *kaill*, a vegetable; *claver*, a plant, instead of *clover*; *beir*, a sort of grain, for barley; *baillies*, certain magistrates: the *baillies* of the Scotish corporations are merely the English aldermen. He follows lord Hailes, in giving a list of words, which he cannot explain: At the head of this list is *Bedene*, the *bedeen* of the Scotish, or *bedene* of the English, which signifies, immediately, forthwith, anon, as in Minot: "Than wen thai theder all *bidene*."

In 1804, Mr. Walter Scott favoured the public with Ercildon's Romance of *Sir Tristrem*. He naturally added a *Glossary*, with very few *etymons*, which, indeed, on most occasions, only stand in the reader's way. The tale of Sir Tristrem is of very little value, when compared with the language, which conveys it. In this view of the subject, it would have been of more importance to philology, though interesting to the antiquary, had a

* *Carling*, an old woman, he explains, *a child*; *Braudit* should be *braudit*, embroidered; *Lin*, for a *glen*, should have been explained a pool, and secondarily, a waterfall.

little of the elaboration, which was bestowed on the story of the romance, been devoted to the investigation of the language of *Lothian*, that was very early settled by the Anglo-Saxons. To the readers of Sir Tristrem, however, his annexed glossary is invaluable*. He has, indeed, a very few etymons; but, he is not very happy. *Knave*, a knave child, as we see the word used in Wiclif, and Chaucer, we might infer was from the Anglo-Saxon, as indeed we are told it is from *Cnafa*, puer, by Somner, and Junius; and not from the German *Knabe*. *Latoun*, latten, brass, a mixed metal, is not from the Islandic *laatun*, but from the Welsh *lattwn*, literally. *Welte* is used by Chaucer, for *ruled:* This term is merely the English *wield*, to manage, to rule, from

* Yet, is it not quite free from inaccuracies:—

Au, which is explained to *owe*, and also to *own*: In fact, *Au* is, in both those explanations, merely an abbreviation of *awin*, own, and of *awin*, an inflection of the verb *au*, to owe, from the A.-Sax. *Ah*.

Bet, in its original sense, from the A.-Sax. *Betan*, signifies to help, to amend, as in R. Glocest. and R. of Brunne, in Minot, and in Chaucer: "But, what and she my *balis bete*." *Bet* merely signifies *abate*, in a secondary sense.

Borues does not signify *boroughs*, but castles, strengths.

Kith means to *show*, to make appear; not to prove, or make an attempt.

On signifies perhaps *one*; but it more commonly means *in*, being the Saxon form of the word.

Vair, a fur, is the *menever*.

the Anglo-Saxon *wealdan*, regere, as we learn from Lye, and not from the Teutonic *weltan*, dirigere, as Mr. Scott supposes; owing to the common prejudice, to fetch from afar what may be found at home.

After Ruddiman's Glossary, in 1710, there does not appear, in the Scotish literature, any thing like a scientific attempt, at a Scotish etymologicon, till that of Mr. Callender of Craigforth, in 1782. He now published a spurious edition of *Christ's Kirk on the Green*, which had exercised the juvenile powers of Gibson, in 1691; in order to exhibit a specimen of a grand system of Scotish etymology. He does not seem to know, that the *old Scotish* speech, and the *old English*, are the same language, which had been transmitted by the same Anglo-Saxon people. He is certain, however, that there was, originally, but one tongue: And he avows his design, to trace up the *old Scotch* throughout every dialect of the Gothic into the Greek, even into the Hebrew; and through this mother tongue to the original speech, which existed before the Babylonish confusion*. Owing to whatever cause, this visionary project of a wild imagination, as it was not carried into effect, never furnished levity with laughter, nor supplied scholarship with derision.

* For that *original speech*, we know, sir William Jones searched, in vain.—Asiatic Researches.

Mr. David Macpherson obliged the antiquarian world, in 1795, by the publication of *Wyntoun's Chronykil*, with an elaborate glossary. He follows the plan of Ruddiman, though with less copiousness of materials, and less usefulness of manner. He generally derives his etymons from French, and from Saxon originals: yet, he too often displays his passion for far-fetched etymology, by pursuing words, from their undoubted sources at home, to their supposed origins abroad; the Moeso-Gothic, the Suio-Gothic, the Islandic, the Belgic, the Frisian, the German, the Greek, the Danish, the Precopensian, the Persian: but, alas! this elaboration only obscures the pages, that his diligence tried to illustrate. The word *mare*, which, he says, in the dawn of Scotish history, appears, as a title of nobility, is now almost obsolete: "But," he adds, "this word requires a dissertation, instead of a few "lines, in a glossary: Pers. mir; Ger. mar; Ir. maor; "Br. maer, prince, lord, governor. (As. mære; al. "maro; Sw. mær, möör, famous, illustrious.) What is this, but *gibberish!* We know the language of Wyntown to be only old English, with a varied orthography; and old English is merely the descendant of the Anglo-Saxon: Why, then, trace Wyntown's words to the confusion of Babel! The *Glossary* is, indeed, very valuable; while the *etymologies* are pursued, with "worthless emulation."

Many words, which he has endeavoured, with unlucky diligence, to draw from the Gothic dialects, he might have found more easily in the Anglo-Saxon, and in the old English, while the legitimacy of their connection would have appeared, from the sameness of their forms. Learning, and diligence, and well-meaningness, cannot be denied him: But, his passion for etymology, and his complexity of manner, have marred the effects of his desire of usefulness.

In the progress of antiquarian research, in North-Britain, the *Complaynt of Scotland* was published, in 1801, by the elaboration, and learning of doctor Leyden. To this curious pamphlet, which appeared, at an interesting period of the Scotish history, he has annexed a very valuable glossary. He comes nearest to the plan of Ruddiman, of all the glossarists, who have followed that excellent scholar, in his endeavour to illustrate the Teutonic language of his country. Leyden generally derives his etymons, from the Anglo-Saxon, and draws his illustrations, from the old English writers: He sometimes, indeed, states the form of the word, in the varied orthography of the Gothic dialects: And, this practice, without his intention, evinces, by the greater similitude of the Anglo-Saxon, that the Scoto-Saxon is undoubtedly the same as the old English, and that both are the immediate descen-

dants of the Anglo-Saxon, by the obvious transmission of a common people. He is generally very correct, in his explanations of the obsolete words, from the accuracy of his knowledge, and the acuteness of his observation. Yet, has he also fallen into a few mistakes, which only show, that the most energetic mind cannot always dwell, with unwearied attention, on obscure expressions, and anomalous syllables*.

In addition to all those collections of poetry, with their attendant glossaries, the local printing presses meanwhile circulated, for the cheap amusement of "the ignoble commons," many a tale, and a million of *lays*, with their accompanying *glosses*. At length appeared, in 1802, "Chronicle of Scotish "Poetry; from the thirteenth century to the union "of the crowns: to which was added, a GLOSSARY,

* He contests with Ruddiman the meaning of *Heugh*, which was said to be a rock, or a *steep hill*, and which Leyden explains to be a deep rugged valley; as he supposed the word *heugh* to be derived from the A.-Sax. *Heolh* [*Holh*, fossa]. Now, the word *Heugh* is, in fact, derived from the Cambro-British *Uch*, with the aspirate (h), and properly signifies, in its local use, *a cliff*, both in Galloway, and in Cornwall: And, the context of his author might have shown Leyden, that the word was applied to an overhanging cliff of the sea-shore. It is the word *Cleuch*, which signifies a small glen; and this word is obviously derived from the A.-Sax. *Clouch*, as we know from Somner, and not from the A.-Sax. *Klof*, as Leyden supposes.

"By J. Sibbald." We have already seen what sort of a *chronicler* he is: We have also had opportunities of observing, that he could not discriminate the old Scotish speech, from the old English, when he saw them together, in one view. He now fills up his fourth volume with a GLOSSARY, and its *Introduction*. And I will beg permission to lay before the intelligent reader some brief remarks on both, with a regard to the interests of truth, and with a purpose to vindicate the history of the Scotish people, with their Saxon speech.

The patience of the reading world had been worn out with systematic histories. It was reserved for Mr. Sibbald, to compile a glossary, for the avowed purpose of supporting one of those *systems of history*, which the world has not patiently endured.

Mr. Sibbald employs the Introduction to *his* GLOSSARY, which "claims to be considered as a "dictionary of the antient language of Scotland," to inform his reader who the people were, that spoke this *antient language* *. His notions, which

* He sets out with saying that, "The Anglo-Saxon, as "every one knows, is the *antient language* of England." Every one, except Mr. Sibbald, knows, that the Anglo-Saxon is *not* the antient language of England; and that his Glossary is not a dictionary of the antient language of Scotland. Every one knows, that a *Gaelic* people inhabited South, and North Britain, during fifteen hundred years, before a Teutonic people in-

he maintains, on the authority of sir John Clerk, and Mr. Pinkerton, are, that there were Saxons, in Britain, before the arrival of the Saxon invaders, during the fifth century; that the Caledonians, and Picts, were the same people; and that the Caledonians were Germans, who spoke Teutonic; and that, of course, the lowland Scots have, from the age of the Caledonians, spoken the Teutonic language: Such is the system, which this glossary was written to support! But, he who maintains this system must be prepared to show when, and on what occasion, the Teutonic people first came into western Europe. This is the historical question, which has hitherto puzzled the embodied learning of northern Europe to answer. The *Gothic swarms*, which are supposed to have come from the *hyperborean hive*, who invaded the Roman empire, during the *fourth century*, came too late upon the stage of warfare, to support such a system of fictitious folly. The *Dissertation on the Origin, and Progress, of the Scythians, or Goths*, unhallowed as it is, in its chronology, and absurd, in its reasoning, has left

vaded their shores; and left thousands of their words, in the Teutonic language, both of England, and of Scotland. In fairness, it ought, however, to be acknowledged that, sir John Clerk did entertain some such conceits as the above, when he supposes, that the *German* language was spoken, in Britain, a thousand years, before there were any Germans, in Germany.

that inquiry, in the same obscurity, where the scholars of Scandia had left it, in preceding times. It is plainly impossible to trace the migrations of the Scythic tribes, from the Euxine to the Baltic. And Gibbon, when he was to give a sketch of the Gothic history, during the *Roman Fall*, was glad to catch at an intimation of Tacitus, which showed to a willing eye the establishment of the Goths, at the mouth of the Vistula, as early as the Christian æra*. He, who contemplates on that impossibility, must perceive the absurdity of founding history upon migrations to this country, by a Scythic people, while the migrations of the same tribes, from the east, to the west of Europe, cannot be shown, by whatever diligence, and learning.

It is demonstrable, as we have seen, that North Britain was originally settled by the same *Gaelic* tribes, who colonized South Britain. The topography of both attests this truth. And so obvious was this certainty to the most zealous supporter of the fictitious system of Sibbald that, he acknowledges, with deliberate conviction, the early settlement of Scotland, by Cambro-Britons†. The Caledonians are the first people of North-Britain, who appear in the luminous pages of real history. And, the

* Hist. 8vo. vol. i. 392.

† Enquiry into the Antient History of North Britain, 1789.

question is, whether they were a *Gaelic*, or a *German* people? The answer must be, that they were a *Gaelic* people; as it is demonstrable, that their country was originally settled by a Gaelic people; and there is no evidence of a migration, in early times, from the European continent to the secluded Caledonia: The silence of the Roman authors, upon this point, is a proof, that such a migration never took place. The topography of North-Britain adds its confirmations to that proof. Yet, does not Tacitus talk of the Caledonians being of a German origin? Yes; but, neither Tacitus, nor any other man, can be allowed to out-argue demonstration, or to out-face the fact*. When the *Gaelic* colonization of Caledonia is once demonstrated, Tacitus, and every other writer, must be precluded by the fact, from giving a different co-

* Gibbon has given it, as the *sober, deliberate, opinion of Agricola*, and *Tacitus*, that Britain was originally planted from *Gaul*, and that the whole British tribes were the same Gaelic people. Hist. 8vo. vol. iv. p. 292: "From the coast of "Kent," as Gibbon remarks, "to the extremity of Caithness, "and Ulster, the memory of a CELTIC origin was distinctly "preserved, in the perpetual resemblance of language, of re-"ligion, and of manners." Ib. 291. It is surely time, that such an inquiry should have an end, at least among intelligent men: The *Gothic* origin of the Caledonians, and Picts, may be now left to the disquisitions of Gothic etymologists, and to the systems of absurd reasoners.

lonization to the same country. And when Sibbald quotes Adamnan, Bede, the Saxon Chronicle, and such authorities, to prove, that the original people of North-Britain came directly from Scythia, he only prattles like a person who has not an intellect to comprehend, far less to discuss, such a question: As such chroniclers do not understand the subject, about which they predicate; so cannot they be admitted, as authorities upon such a point, that was beyond their reach. Let not the enlightened people of the present day be punished for their sins, negligences, and ignorances!

The whole topography of South, and North Britain, as stated by Ptolomy, in the second century, and as represented by Richard, at a subsequent period, attests that, the people of both were then Celtic, and not Scythic. Even Gothic prejudice cannot derive one particle of Gothicism, from the topographical language of Ptolomy, and Richard. And, the silence of history, as to any intermediate invasion of people, from the continent, confirms the representations of both, that the people were still Celtic, when the *Caledonians* acquired the name of *Picts**.

* Sibbald, in opposition to all those facts, and demonstrations, supposes, after sir John Clerk, that the whole eastern parts of Britain were inhabited by a German people, *long before the arrival of the Saxons.* He quotes the *Notitia*, for the

In the third century, the Caledonians of the first, obtained the name of *Picts*. That they were one and the same people is distinctly acknowledged by Sibbald, and equally by his master; as, indeed, it had been clearly stated by Roman authors: Now, it has been proved, that the Caledonians were a Celtic people: and it follows, from the demonstration, that the *Picts* were also *Celtic*; the old people, with a new name*. The topography of their country, the lowlands of Scotland, attests that, they spoke the Cambro-British tongue. History, and record, evince the same fact†.

Saxon shore, in Britain. In fact, the *Saxonicum littus* comprehended the whole shore of Lower Germany, and Armorican Gaul, with the coast of Kent, as a part of the district, within the jurisdiction of the proper count: But, it was from the Saxons of Germany, that the whole district derived the name of the *Saxon shore*. See Stephanus's Dict.

* This position is very elaborately proved by Innes, in his *Critical Essay*.

† Mr. Ellis, indeed, inquires, why the Picts, if they spoke Celtic, should have given up their language for the purpose of speaking English? The question supposes a circumstance, which is not founded in fact: The Picts never learned to speak English. They were overpowered, in 843, A.D. by a kindred people, the Scots, who, as they spoke a cognate dialect, easily assimilated with the Picts, whose language soon became merged, in an analogous tongue. The Scots may be seen, from charters, in the very act of changing the previous

We are thus brought to the serious question, how proper Scotland, the Pictish country, or eastern lowlands, came to be inhabited by a Teutonic race, who speak the English tongue, in place of the Gaelic, which was universally spoken there, at the commencement of the twelfth century. I will undertake to show, elsewhere, by incontrovertible evidence, how the eastern lowlands were gradually colonized, by Teutonic people, from the south of Scotland, and the north of England, during the twelfth century. I will show how many Flemings settled, in that coun-

language of the Picts, which appeared to be Cambro-British. But, why did the Scots, who overspread the Pictish country, and gave new names to places, change their speech, for the English? The answer is, that it only required five centuries of power, and of policy, to make the Scoto-Irish speak English; and this object has not yet been completely obtained. Let me, in my turn, ask, If the Caledonians, and Picts, were Germans, how came proper Scotland, the Pictish country, to be full of Cambro-British, and Scoto-Irish names of places? How came the previous Goths, if any existed, to give way to the subsequent Celts? How came the resuscitation of the Teutonic talk? The answers must lead to an absurdity. Why, no: A Gothic etymologist, like Sibbald, is never led into an absurd conclusion. By calling his effrontery to his aid, he dashes through: He can easily, in defiance of fact, convert the Cambro-British *aber*, signifying the mouth of a river, into the Gothic *ufar*, super, above; or the Scoto-Irish *ach*, signifying a field, into the Teutonic *ach*, elementum aquæ; the one being *land*, and the other *water*.

try, during the long reign of William, the lion. I will exhibit the Gaelic children, in the act of being flogged into Teutonic talk. We have seen, that the languages of England, and of Scotland, were the same, for ages. Now, this fact proves, that the people, who spoke the same language, were the same, in their lineage. If a *Gothic* people had existed here, *long before the arrival of the Saxons,* in the fifth century, they would have spoken as different a language, as the topographical language of Lothian is from that of Orkney, where Scandinavian names of places prevail*.

* Sibbald acknowledges, "that the *Scotish dialect* has a "much greater affinity with the *Anglo-Saxon*, and with the "Teutonic, or Belgic, than with any of the Scandinavian "dialects; and with respect to the two first [the Scotish dia-"lect, and the Anglo-Saxon] it appears, that a cognate word "is more readily discovered, in the Teutonic Dictionary of "Kilian, than in the Anglo-Saxon of Lye." What confusion! What contradiction! If the great affinity of the Scotish dialect be with the Anglo-Saxon, (and the fact is so,) then, the words of the Scotish dialect may be found more readily in Lye, than in any Teutonic dictionary. It is not true, as he asserts, that the Scotish words may be more readily found in Kilian, than in Lye. Kilian was a Fleming by birth; and was the corrector of Plantin's press, for fifty years; and he died, in 1607, at an advanced age. His Dictionary was first published, in 1598; and being often enlarged, it contained, when it helped Sibbald to his *Gallimaufry*, a miscellaneous collection of all sorts of words, particularly, the Saxon. It is thus

But, I have no purpose to follow Sibbald through all the wretched follies of his *Systematic Introduction:* The fundamental points of it being thus confuted, I leave him to pervert the Celtic topography of his country; to mistate the most undoubted facts; to misconceive the plainest reasonings; for the gratification of those, who may delight in his SCOTO-BELGIC lore.

I now proceed to examine his GLOSSARY, which he professes to have grounded upon Ruddiman's *Alphabetical explanation* of DOUGLAS'S VIRGIL; and which, if his candour had been equal to his copiousness, or his accuracy to his zeal, might have been received, as a helpful expositor of the obscure words, in the Scotish speech. But, having adopted an absurd system, with regard to the origin of the Scotish people, he exerts his diligence, and perversity, to convert their whole language into a

to the inquirer after Teutonic lore what Bullet's *Dictionnaire Celtique* is to the Celtic scholar. When Sibbald's position is established, in point of fact, it will be time enough to try, whether it be a stubborn argument against those, who derive the lowland Scotch dialect from their neighbours of England. I hold the Teutonic speech of Scotland, and the Teutonic speech of England, to be the same tongue. But, I shall never consider the prejudices, the ignorances, the misconceptions, the mistakes, and the misrepresentations, of Sibbald, or of greater writers than Sibbald, to be a *stubborn argument.*

Teutonic mass of SCOTO-BELGIC. The old English, the Anglo-Romance, the Anglo-Saxon, the Norman-French, the Scoto-Irish, the Cambro-British, are all set at nought, in defiance of truth, and contempt of analogy, for the avowed purpose of supporting his Scoto-*Belgic* system. This project of perversion, which he began, in his *Introduction*, he perseveres in, throughout his *Glossary*; distorting every Scotish word, from its true spelling, and genuine sense, in order to assimilate both to his *Teutonic etymology*. Unless he can prove, that a *Belgic* people colonized, at some given epoch, *the lowlands* of Scotland, he must necessarily fail, in his attempts, to show the *Belgic origin* of the Teutonic language of *the lowlands*; as the language must be traced up to the people, who transmitted it: It is not sufficient to find similarities of words, in dictionaries; since an historical connection must be shown between the people and their speech: So just is the observation, that language forms the true genealogy of nations.

I will examine, not indeed his whole Glossary, but only the first part thereof, under distinct considerations, "with all brief and plain conveniency, "for the public judgment." While he professes to have consulted "the best glossaries of the Scotish "and old English languages," he embodies into his work the *very blunders* of his predecessors; he neg-

lects many of the words, in the valuable glossaries of the learned Ruddiman, Mr. D. Macpherson, and Dr. Leyden*.

He has at the same time wilfully introduced into his glossary many mistaken words of antient editions, as if blunders were to be admitted, for genuineness; thus making the Scotish language a mere mass of egregious interpolations†. Had Sibbald lived to see this, I would have said to him, in the weighty words of MILTON:

"——— This let him know;
"Lest, wilfully offending, he pretend
"Surprisal."

* He puts Mr. Pinkerton's blunder of *ayldolly* into his glossary, for oyldolly, though the proper word occurs, in his own Chronicle. He puts *fern*, *fearn*, a musical string, for ferm, A.-Sax. therm: He has *ferterlyk*, for fairie-like; *flitchter*, for flichter; *anteteume*, for anteteune; *badnystie*, he puts, for a proper word, signifying barrenness; though it be merely a distortion of *badness*, to suit the rhyme. These are sufficient to prove his practice of adopting blunders.

† Take, as a few examples:
Orere, for arere.
Sanorous, for savorous.
Surnowne, for surnome.
Tirl, for tirr.
Wancase, for wanease.
Wikyt, for wickyt.

Yet, *wilfully offending*, many of the terms, which have been corrupted by the poets, to suit their measures, and rhymes, he has embodied into his text, as real words: Such abbreviations should, doubtless, be explained; but, to systematize them into the speech is to corrupt, and degrade the language, which he wishes to enlighten by his illustrations*. He might as well adopt *don't, w'on't, sh'an't*, which have been long exploded, as affected improprieties. The same objection may be made to his adopting the words, which have been elongated, by the poets, to suit their metres.

Owing to the same prejudice, he alters the forms of words; interpolating fictitious terms, to suit his conjectural etymologies†. By such wilful inter-

* He adopts *fard*, *faurd*, which is merely a contraction of *favoured*;—and he ransacks the Gothic dialects for etymons, till he finds the Danish *farver*, the Swedish *ferga*, tingere; *fergad*, coloured, and the Teutonic *varwe*, colour. Beyond this, absurdity cannot go!

† In vol. i. p. 231, he had given an erroneous etymon of *carybald*, from *knarrybald*; signifying *bald-pated*; and in the glossary he interpolates *knarrybald*, niggardly, baldpate; from Swedish *knarrog*, peevish, surly; Teutonic *knarren*, stridere. There is, in fact, no such word as *knarrybald*. In the same manner, he wilfully interpolates *womenting*, for *wai*-menting; to suit his conjecture of a childish derivation, from *wo* and *mene*. *Linkome*, linen, from the Islandic *linkynur*, the Danish

polations, our etymologist arrogates the right of creating a new language of gross corruptions, for the purpose of Gothic system.

In his glossary, we may see many words, which are wrong explained; many of them, from ignorance of the true meaning; while others of them are wilfully perverted, for the convenience of assimilating them to Teutonic terms; as we have just seen: A few examples may be subjoined, for the reader's completer satisfaction*. And those sixteen

likelede, Swedish *linnityg*, Teut. *lintken:* All this while, *Linkome* is merely a corruption of *Lincoln*-town, where such cloth was made of old. And see a learned note of Mr. Todd, in his Spenser, vi. p. 365, on *Lincolne-greene.*

* *Ankerstock*, which is a large loaf of an oblong shape, he explains to be *a large loaf made of rye flour.*

Beft, beat, beaten, an abbreviation of *beffit*, the particip. of *beff*, buff, from the French *buffe*, he merely puts with a query, *be offed, put off, beat off.*

Bowie, a *cask*, he explains, a *tub.*

Browdin: under this word, he misrepresents Ruddiman, who does not derive it from *broad:* and he mistakingly explains it, *incited, hurried*; in order to support a conjectural etymology, from *brodding*, or driving oxen; while *browdin* means properly, eager, fond of; and is evidently connected with the English *brooding*, in its secondary sense.

Barry, rough, rude, great; he mistakingly supposes to mean plaintiff, perhaps injured, or aggrieved: He was probably

examples, from words, in common use, at this day, are mistaken in their meanings, by Mr. Sibbald; a

led into this mistake, from the *hurry-dog* being made the *plaintiff*, in Henryson's fable of *the dog, wolf, and sheep.*

Cleuchis, he explains *opposite rugged banks:* It is plainly the plural of *cleugh*, a ravine, or narrow valley, from the A.-Sax. *clough.*

Cloure, clure, which properly means *the indent made by a blow*, from the British *cloer*; he explains, *a swelling occasioned by a stroke on the head*; in order to derive the word from the Teutonic *knorre*, tuberculum.

Cockernony, the *fillet*, with which girls bind their hair, he explains, *a woman's head-dress.*

Dynle, to tremble, to tingle, he explains to mean, *tinckle*; to produce a tingling sound; in order to derive it from the Teut. *tingelen*, [*tinghelen*, mordicare].

Evil-payit, ill-satisfied, discontented; as in Chaucer, he explains with a perhaps, from *evil-thayit*, or *thewite*, ill-disposed.

Feik, feck, vigour, strength, or the *pith* of any thing, he explains, "a considerable quantity, or the greater part;" in order to derive it from the Teut. *veek*, opes, bona.

Feedom, a state of feed, or enmity, from *feid*, he explains, "*the state of being fee:*" Ruddiman derives *feid* from the A.-Sax. *faehth*, simultus, odium.

Flakes, pales, he explains, *hurdles*; in order to derive the word from the Teuton. *vlaech*, crates.

Fleukes, flounders, not *soles*, as he puts it.

Fow, a pitchfork, which Mr. Pinkerton explained a *club*, our glossarist transforms into a *knapsack*, according to his established practice of giving a wrong explanation, in order to

circumstance this, that evinces he was not well acquainted with the vulgar language of his maternal country.

We have lately seen, how our glossarist constantly gives a false explanation; in order to gain a true original: We shall soon perceive, that he gives false etymons, in order to suit his Gothic system. Let us examine a few from the Anglo-Saxon, which are taken promiscuously, from the early part of his work*. And, we may now say, from this exa-

get at a fancied etymology: He had cast his prejudiced eye on the French *fouillouse*, a bag, or scrip.

I wis, he explains, *truly*, *surely*; and refers it to the Teutonic; while it really means *I know*; being the first person of the present tense of *wis*, *wiss*; from the A.-Saxon *wissan*, scire.

* *Beik*, to bask, either before the sun, or the fire, he derives from the Teutonic *baeckeren*, while the word is obviously from the A.-Saxon *baec*, *baecan*; as we learn from Lye, the reprobated Lye; and *beik* is common, in Chaucer.

Beirth, a burthen, from the A.-Saxon *berthen*, onus, as we know from Lye, our Gothic glossarist derives from the Danish *byrde*, the Swedish *baerdo*, and the Gothic *bairan*, portare!

Bewaif, *bewave*, to fluctuate, or be tossed on the waves, from the A.-Saxon *be-wafian*, fluctuare, *vacillare*, according to Lye; but according to our glossarist, from the Teutonic *beweghen*, commovere, though Ruddiman had laid before him the A.-Saxon derivation.

mination, thus it is to be under the influence of system! Led by this motive, as to several words,

Beuit, known, the part. p. of *be-wite*, from the A.-Saxon *be-witan*, to know, our glossarist derives from the Teutonic *wittighem*, significare!

Blode, *blude*, from the A.-Saxon *blode*, our glossarist derives from the Gothic *bloth*; disregarding equally the sight of his eye, and the inference of his understanding!

Body, *bodie*, a person, in a diminutive, or contemptuous sense, from the A.-Saxon *bodig*, our etymologist derives from the Teut. *bode*, famulus, famula!

Bote, *bute*, compensation, help, from the A.-Sax. *bote*, of Lye, compensatio, reparatio; Sibbald derives from the Theot. *busse*, restitutio damni!

Bouke, a body, as in Chaucer, from the A.-Sax. *buce*, (the *c* being pronounced as *k*) Sibbald derives from the Teut. *bayck*, venter!

Brane-wod, firewood, from the A.-Sax. *bran-wod*, of Lye, Sibbald derives from the Teut. *bernhout!*

Breid, bread, from the A.-Sax. *breod*, panis, of Lye; Sibbald derives from the Theot *broethan*.

Brydal, a wedding, a nuptial feast, from the A.-Sax. *bridal*, nuptiæ, of Lye, and as it is in the old English of Chaucer, R. of Brunne, and Wiclif; Sibbald derives from the Teut. *bruydloft*, *brydloffa*, Tat. *brutloufti*, convivium nuptiale.

Cald, cold, from the A.-Sax. *cald*, Sibbald derives from the Dan. Island. and Goth. *kald!*

Craw, a crow, from the A.-Sax. *craw*, Sibbald derives from the Teut. *kraeye!*

Dale, a valley, as in Annan-*dale*, Niths-*dale*, Tweed-*dale*, Clydes-*dale*, from the A.-Sax. *dal*, *dale*, vallis; Sibbald perversely

which Sibbald took from Ruddiman's Glossary; and for which he could not find a *Teutonic* etymology, this wretched etymologist omits the Saxon root, that Ruddiman subjoins.

As Sibbald thus derides the Anglo-Saxon speech, though it be a Gothic dialect, we may easily suppose, when the etymons lie deeper down, in the

explains, *part*, division, or district of a country; in order to derive it from Teut. *deyl*, pars, though Ruddiman had shown him the obvious meaning!

Dene, dean, a valley, from the A.-Sax. *dene*, vallis; Sibbald says is "*dell*, any low situation, especially if covered with brushwood;" in order to derive it from the Teut. *dell*, lacuna!

Deis, a table, a bench, a raised place in a hall; from the A.-Sax. *dise*, mensa; he misexplains; in order to derive it from the Teut. *doose*, or Dan. *de-eske*, a chest.

Take a few examples to prove, how he declines the *sameness* of words, while he adopts the *similar:*

Ky, kine, cows, from the A.-Sax. *cy*, Sibbald derives from the Belgic *koe, koeye*, vacca.

Kynrick, a kingdom, from the A.-Sax. *cyneric*, Sibbald draws from the Teut. *koning-rick*.

Knaif, a boy, a male servant, from the A.-Sax. *cnafa*, puer, Sibbald extracts from the Belgic *knape*.

Jaip, a jest, to jest, from the A.-Sax. *gaep*, witty, Sibbald derives from the Teut. *gecken*, deridere, or from the Fr. *javioler*, to prate; and he misexplains the word, to suit his etymon. Thus, it is, to be under the influence of system!

Gaelic, and Cambro-British, that he would not dig below, to fetch them

" ——— to the bright surface
" Of this ethereous mold, whereon we stand."

Let us examine the fact a little, as to his Gaelic derivations*. We have, from this examination,

* Take the following examples :—

Ban, band, the top, or summit of a hill, from the British *ban*, high, lofty, a prominence; *bant*, a high place. Davis, and Owen. Gaelic *bean*, a hill, both which are common, in the North British topography: As Sibbald could not find a Teutonic word to apply to *ban*, he conjectures, " it may have been so called, *from its bent appearance!!*

Benshie, a well known Gaelic appellation, for a female fairy, which *beanshé*, in that language literally signifies, Sibbald explains, a *fairy's wife*; and derives the word from the Theot. *benz*, diabolus, from *bann!!*

Bra, brae, an acclivity, a hill, from the Brit. *bre*, Gaelic *bre*, a hill, *bra*, a brow, as we learn from Davis, Owen, and Shaw, Sibbald derives from the Teut. *berg!!*

Brecham, braigham, a collar, a horse-collar, from the Gaelic *braighadain*, a collar, from *braigh*, the neck; Sibbald says may have originated from the Teut. *berghen*, servare; whence he supposes the Gaelic *braighdean* was also borrowed!!

Camscho, distorted, crooked, from the British, and Gaelic *cam*, crooked, bent, Sibbald explains, *flat-nosed*; having a distorted countenance; in order to derive the word from the Teut. *camuysachtigh*, flat-nosed!!

seen, that so jaundiced is his eye, with Gothic system, he cannot see an obvious derivation, from the

Carde, caird, a tinker, an itinerant mechanic, from the Gaelic *ceard*, a mechanic, a tinker; the British *cerdd*, an art, or trade: as Sibbald could find no Teutonic word for this, he conjectures, that *ceard* was originally, perhaps, a maker, or mender of *wool-cards!*

Clan, the well-known Gaelic *clan*, a tribe, Sibbald derives from the Gothic *klahain*, parvuli!!

Davoch, the well-known Gaelic term, for a portion of land, comprehending eight oxgates, Sibbald derives from the Teut. *dagh wand*, modius agri.

Fald, a fold, a penfold, as in the old English, from the British *fald*, the A.-Saxon *fald*; Sibbald conjectures may be from the Sax. *foelet*, *faelaed*, and *fletta*; or perhaps, quasi *fichald*, a place for holding *fie*, or sheep!!

Frith, and by Metathesis, *Firth*, a wood, a forest, from the British and Irish *frith*, a forest, a tract inclosed; Sibbald explains to be an arable farm, any secure place; in order to derive it from the old English, or Saxon *worth*, prædium.

Keledeis, kyldeis, or *cudlees*, the Gaelic appellation of the Celtic clergy of North Britain, Sibbald derives from the Teut. *gilde, gulde*, collegium; quasi *guldigh*, guild-brethren; or the Teut. *kelten, gelten*, dare, colere!!

Riach, wan, dun, ill-coloured, from the Irish *riach*, Sibbald derives from the Swedish *rapp*, ravus!

Belch, "a monster," says Ruddiman; it commonly signifies, "*a swelled fat fellow:*" Perhaps the same with elf, adds Sibbald; beld, fought, contended; see *bell*; also barked. Teut. *bellen*, latrare. *Belch*, which is frequently used in the com-

most antient languages of our country, though they have entered more into the mass of our common speech, than has commonly been supposed. Such, indeed, is his Gothic prejudice, that he transforms, by a single stroke of his systematic wand, the Celtic topography of Scotland, into pure Teutonic*.

mon speech of the Scotish people, has still less analogy, in its meaning, than it has in its form, with *elf*. *Belch* seems to be from the British *balch*, swoln, prominent, towering, proud. Owen.

Merchet, the fine paid, of old, by a vassal to his lord, on the marriage of his daughter, from the British *merchet*, signifying the same custom, in the laws of Howel, the good, Sibbald derives from the Teutonic *margh*, or *mergh*, medulla, q. d. mergh-hood.

Mach, *mac*, a son, from the Gaelic *mac*, a son, Sibbald derives, as Pinkerton had done before him, from the Teutonic *maeghe*, congnatus; and in support of this fiction, Sibbald interpolates *maigh* before *uach*. See Lhuyd in vo. *mac*.

* As it has been demonstrated, that North Britain was originally colonized, by Cambro-Britons, from the South, it may perhaps be allowed, that there may be, in the maps of North Britain, some Cambro-British names of places. As the Scoto-Irish people once inhabited every part of Scotland, and now inhabit some parts of the same country, it will perhaps be admitted, that there may be some Scoto-Irish names of places, in Scotland. I will now, with the help of those admissions, proceed to examine the *Gothic origins* of the most remarkable names of places, which are stated by Mr. Sibbald, [Introd. xxx.] on the authority of Mr. Pinkerton:

He has, perhaps, less objection to the Latin, as a learned language; and may be more lucky with

Strath, the well-known Scoto-Irish term, for a valley, is derived, by them, from the Gothic *streke*, plaga.

Aber, the Cambro-British name, for the mouth of a river, [not Gaelic,] is derived by them from the Gothic *afar*, super, above, or *berg*, mons: Aye! rivers proceed from mountains; so *aber* may be from *berg*; quasi *y-berg*, saith Sibbald! *Aros* is the proper Norwegian word, for the issue, or *aber* of a river.

Inver, the Scoto-Irish term, for the *aber*, is derived, by them, from the Teutonic *waeren*, ire; quasi *in-fare*, or entrance, saith Sibbald.

Kil, the British, and Irish, term for a church, is derived, by them, from the Teutonic *gilde*, a society!

Ach, the Irish word for a field, is derived, by them, from the Teutonic *ach*, elementum aquæ.

Ben, the Irish, for a mountain, is said by them to be synonymous with the Teutonic *pinn*, summitas.

Ard, the Irish word, for high, is derived, by them, from the Teutonic *arden*, sylva.

Carn, the Irish, for a heap of stones, a pile, is derived, by them, from the Teutonic *kermen*, lamentari; Swedish *kerm*, pluteus; quasi, a place of lamentation, says Sibbald: The *quasi*, like the *if*, on other occasions, is of great use, to help out supposititious etymons.

Tor, the Irish term, for tower, is derived, by them, from the Teutonic *thor*, collis, on Wachter's authority, who says *tor* is common to many tongues, but is chiefly used, in the *Celtic*.

his etymons: And, an example, or two, which may influence some, though they cannot convince others of his incompetence, are subjoined *.

Alba, and *Alban*, says Lhuyd, signify Scotland; and *Albanach*, he adds, is Scotish: Yet, say our etymologists, triumphantly, "Even the appellation of *Albanich*, by which the de-"scendants of the Scoti, at this day, distinguish themselves, "is evidently Teutonic, from *alp*, mons;" yet, I do not see this *alp*, in the wonder-working Kilian: *Alp*, mons, is however, in honest Wachter, who adds, with his accustomed candour, "Unde sit *alp*, vel *alf*, pro monte, dif-"ficilis questio est." This difficult question is answered by Bullet, who displays much learning to show that, "Omnes "altitudines montium à *Gallis* Alpes vocantur:" So, after all this Gothic triumph, the *alp*, signifying *mons*, is GAELIC. But, of this Gothic foolery enough! In the well-known etymons of Swift, we have, when compared with such sophisms, some wit, and some sense!

* Take the few following instances:

Erlis, *Erles*, *Erle-penny*, earnest-money, which, whatever may be its importance, has lately given rise to voluminous dissertations, Sibbald derives from the Latin *arrha*, *arrhalo*. The word is not only Scotish, but it is English, under the form of *arles*, as we know from Coles, and Kersey. It is of Celtic origin: *Arles*, from *ar*, in the British, upon, or down, and *lles*, benefit, interest, as we learn from Owen: *Arles*, great benefit, advantage, or good, as he also shows: And we see, in Shaw's Dictionary, that, in the Gaelic, it takes the form of *jarlus*, earnest, an earnest-penny. The

But, he is perhaps more familiar with the French, as many of the Scotish phrases are supposed, by some, to be derived, from that intruding tongue. A few examples will evince, however, that the *Teutonic* is still his favourite, which he supports against all pretenders, whatever may be their right*. No;

late Rev. Jonathan Boucher has bestowed, in his *Prospectus*, three pages, in tracing the etymon of *arles*; and was so absurd, as to carry it up to a *Samnite word*.

Cullum, Callum, vagina, also a part of the bowels, from *barbarous Latin*, says Sibbald: Ainsworth would have shown him: "*Culus*, i. m. Mart. 2. 57. Priap. Id. quod *Anus*." One of the *reliques*, which our Lyndsay puts into the budget of his *Pardoner*, is "The *cullum* of Sanct Bryd's cow."

Commendis, benefices in commend*um*, Latin, says Sibbald: The word is from the Fr. *commende*, probably; a void benefice given to an able clerk, till it be otherwise disposed of; and he is said to hold it in commend*am*. But, of such ignorance enough!

* Take the following examples:

Baston, a staff, a baton, Old French, as we see in Cotgrave; Old English, in R. of Brunne; Sibbald derives from the Teutonic *bast*, the Saxon *bat*, Islandic virgula.

Battail, which is directly from the French *bataille*; Sibbald derives from the Teutonic *batalie*, certamen, Theot. *battin*, percutere.

Blanchart, Blanchit, whitened, bleached; Sibbald derives from Theot. *bleichen*, albescere: In fact, it is the part. p. of *blanche*, from the Fr. *blanchir*: "Tête de fou ne *blanchit* jamais." Dict. Comique.

he is not, we find, more familiar with the French; he is only familiar with Kilian's Teutonic.

Such are the particular objections, which may be made, and supported to Sibbald's Glossary, which degrade his knowledge as a writer. His whole Glossary of six thousand words might easily be

Bonny, Bonie, handsome, which is obviously from the old French *bonne*, as we know from Cotgrave, Sibbald labours to connect with the Teutonic: He says, it may, perhaps, have some affinity with the Swedish *bona*, the Danish *bonner*, the Teutonic *buelinne*, or probably *boelnigh*, amabilis.

Bogis, wood, which is directly from the French *bois*; Sibbald, however, derives from the Teutonic *bosch*, silva.

Budge, Buge, to move, to stir, is plainly from the French *bouger, bouge*; yet, Sibbald says, "Perhaps, originally, to "bow, or bend, from the Teutonic *buyghen*, flectere, of "which *boun* may be the participle; quasi *bouing, budging*, "or bending, analogous to the common expression, *bent his* "*way*."——Ce sont des commandemens de M. de B . . . . quand il commande personne ne *bouge*. Dict. Comique.

Cantel, a fragment, which is literally from the old French, as we know from Cotgrave; yet, Sibbald derives it from the Teutonic *kantteel*, Fr. *echantillon*; and he studiously omits the meaning of the Teutonic *kantteel*, which does not apply to that of the Scotish *cantel*, as may be seen in Kilian. Coles has *cantel*, in the sense of *lump*, or heap.

Ladron, a scurvy or mean fellow, or wench from the French *ladre*, Sibbald explains, lazy knave; and derives it, from the Teutonic *ledig*, otiosus, with the supposed termination *roun*. *Laidron*, in the Dict. Comique: Pour dire *laid*, difforme, mal propre.

shown to be a vast mass of disingenuous perversion. For a despicable system, and a word-book of hodge-podge, poor Sibbald would have sacrificed "this earthly world." He pretends to found his Glossary upon *Ruddiman's Groundwork:* But, he has not either Ruddiman's candour, or learning, or principles of etymology, or practice of investigation. The great defect of the Scotish etymologists, except Ruddiman, and Leyden, is, to quest abroad, for what they may more readily find at home. They cannot be persuaded, but the Teutonic people of Scotland had a different origin, from the Teutonic people of England; that, coming from a different country, at a very different time, their language, though of the same stock, must be dissimilar, in its structure, various in its etymology, and unlike in its grammar. They seem to be led to this unsuitable way of thinking, and acting, by casting a longing, lingering look to a state of existence, which, since the union, can no longer be enjoyed. Every mode of proof has been examined, and every proof evinces, that Northern Britain was originally settled by the same Gaelic people, who colonized Southern Britain; that the Teutonic people, who long afterwards settled in Scotland, were also of the same lineage; and went from the south, northward, about the period, when the English speech was growing out of the Anglo-Saxon. The sameness of the language of

the two countries, as we have perceived, demonstrates the sameness of the people. If this be true, it must necessarily be an egregious error, in etymologizing the Teutonic tongue of Scotland, to search the Teutonic dialects of the continent, before they have investigated the Teutonic tongue of England; the old English, and through it, the Anglo-Saxon, which are the undoubted progenitors of the Teutonic dialect of North-Britain. Had Sibbald pursued this mode of investigating the language of his poets, he would have spared his readers the pain of seeing how he is perplexed in error, and saved his fame, from the charge of disingenuous presumption. Every search, which I have made, throughout his Glossary, has convinced me of those truths: Almost all his words may be found, in the old English, and the true etymons more easily discovered in the Anglo-Saxon, than in his favourite Teutonic*. But, though he be thus liable to the imputation of neglecting nearer cognates, in the Celtic, Anglo-Saxon, and the French; yet, it seems, as dictation has pronounced, enow of derivations will remain undisputed, to afford no small matter of triumph to the adherents of his Teutonic theory. Nothing, however, remains undisputed: His whole

* The subjoined Glossary, I submit, as a decisive proof of my positions.

Glossary is a chaotic mass of "hateful error," the putative child of absurd prejudice. Future inquiry must decide, whether system can enter into competition with certainty, or fiction can overrule fact, or falsehood outface truth.

In examining the language of Lyndsay, it was observed, as we have seen above, that the great body of his words is plain English; and from a minute examination, it appeared, that *one* word only, in *twenty-four* words, is obsolete: It is equally obvious, from these intimations, that it is merely the one obsolete word, in the twenty-four, which can be the object of explanation: For, every reader must be presumed to be acquainted with the English language, except the *hard words*, or semi-obsolete expressions, which may be found in Bullokar, and in Blount, in Coles, and in Kersey; whose useful *word-books* comprehend many of the supposed *Scoticisms*, which are etymologized, by Sibbald, as *Scoto-Belgic*, though they are only old English. Had some of the writers, who have discussed such topics, attended a little to those two important circumstances; (1) that the great body of the Scotish speech is only old English; (2) that it is merely the very few obsolete words, which ought to be the true objects of the glossarist's explanation; they would not have debated what was not in question: The design, therefore, of the fol-

lowing Glossary is, to explain the obsolete words of Lyndsay; to trace them to their roots; and to follow them, in their shoots, as they appear in the old English speech, both poetry, and prose; but not to explain the English language, which predominates over the obsolete words, in the proportion of twenty-four to one*.

* In order to save the trouble of repetition, I will here subjoin a list of the authorities, which are chiefly used, in the following *Glossary*: If, however, a doubtful word should occur, I shall add the authority, which is relied on, in the particular case:—The *British* words were taken from Davies's Cambro-British Dict. 1632; Lhuyd's Archaiologia, 1707; the Welsh Dict. 1753; and Owen's Dict. 1803. The *Gaelic*, or Irish words, were found in O'Brien's Irish Dict. 1768; Shaw's Gaelic Dict.; Mac Donald's Gaelic Vocabulary; Macfarlan's Vocabulary; and from Stewart's Gaelic Grammar.—The *Saxon* words are quoted from Benson's Vocabulary, the Dictionaries of Somner, and of Lye, from Verstegan's Restitution of Decayed Intelligence, and Hicks's Thesaurus. The Old French language was found in Cotgrave's Dict. 1611; Le Roux's Dict. Comique, Lacombe's Dict. du Vieux Lang. François, and the modern French, in Boyer, and Prieur. The *Teutonic* was sought in Kilian's Dict. 1777. The *Old English* was found in R. of Gloucester's Chron. 1278, R. of Brunne's Chron., from Wiclif's Writings, 1380, Maundeville's Travels, 1371, from Minot's Poems, 1352, from Hoccleve, from Chaucer, from the old English Romances, from the extracts of obsolete poetry in Warton's Hist., and in Percy's Reliques, in Spenser, and Shakspeare, and in the old English word-books: The provincial words were taken from the county vocabularies.

The *Contractions*, which are used in the following *Glossary*, are:

A.-Sax. Anglo-Saxon;

Brit. Cambro-British; Corn. Cornish; Arm. Armoric;

Fr. French; O. Fr. Old French;

O. Eng. Old English; N. Eng. Northern English;

Lat. Latin:—There are other contractions; but, they are so obvious, that they need not be enumerated.

THE GLOSSARY.

A.

A is a frequent prefix to many words, which are common to the Scotish, and the Old English; and it is derived, from the same common source, the Anglo-Saxon prefix A: In many instances, the *a* has taken the place of the Anglo-Saxon prefix ȝe, which is pronounced like *ye*; and is frequently used by the older English poets, in the form of *y*; as *ycleped, yclothed*, &c. The substitution of *a*, for this common prefix, appears to have begun as early as the time of Chaucer, who has *a-file*, for the A.-Sax. ȝe-*feol*, to file; *a-reise*, for the A.-Sax. ȝe-*risan*, to raise. This change was made, in many words, by succeeding writers, both Scotish, and English. In the improvement of the English, the prefix *a*, has, in many cases, been dropt, as redundant, as in *fear, reach, dread*, for the Old English, and Scotish *affere, areik, adræd*, from the A.-Saxon *afæran, araccan, adraedan*. Yet, it is still retained, in a number of English words; as *awake*, A.-Sax. ȝe-*wæccan*; *arise*, A.-Sax. ȝe-*risan*; *aname*, A.-Sax. ȝe-*namian*, to name; *arouse*, &c. In a number of Saxon words, where the prefix *a* was retained, in the Scotish, and Old English, it has, in the modern English, been changed, for the French prefix, *en*; as *alyght*, in the Scotish and O. Eng., from the A.-Sax. *alyhtan*, which is changed to *en-lighten*, &c.

The old English, as well as the Scotish writers, put the

A.-Sax. prefix *a* to several verbs of French origin, as *a-vant*, from Fr. *vanter*, to vaunt. In other cases, they substituted the Saxon prefix *a*, for the French *en*, and *em*: So even Chaucer, who is accused of Frenchifying the English language, writes *acomber*, *apeir*, &c., for the French *encombrer*, *empirer*, &c. These have been restored, in the modern English, *incumber*, *impair*. We thus see, that modern writers have been more disposed to Frenchify the English language, than the old writers, who, as we have already seen, Saxonized the verbs, which were borrowed, from the French, in their grammar, as well as in their prefixes.

A is prefixed to several verbs, without altering their signification, as *a-name*, *a-move*, *a-pleis*, *a-by*, to name, to move, to please, to buy.

In the Scotish, and Old English, as well as the Anglo-Saxon, adverbs are formed, by prefixing *a*, to the noun; as *a-doun*, downwards; *a-back*, backwards, behind: And several adverbs, and prepositions, have the prefix *a*, where the modern English has *be*: As *a*low, *b*elow; *a*tween, *be*tween; *a*neath, *be*neath; *a*fore, *be*fore, &c. The same is also the case of some verbs; as *assege*, to besiege, &c.

A is frequently put for *on*, *in* (prep.) before nouns; as *a*-foot, *a*-bed, *a*-God's name, for *on* foot, *in* bed, *in* God's name. It is also put for *to*, or *on* (prep.) before a gerund; as *a*-drinking, *a*-roving, *a*-hunting, "*a* begging we will go." Scots Song. So it is also used, both in old, and modern English. See Tyrwhit's Glossary to Chaucer, and Johnson's Dict.

A is put for Oh! as in Wiclif's Wicket.

ABAK, back, backward, behind: O. Eng. *alacke*, Chaucer.

ABAIS, to abash, to confound: pret. *abaisit*; O. Eng. *abais*, pret. *abaist*, R. of Brunne, Wiclif, Chaucer: Fr. *abaisser*.

ABANDOUN, at random, at liberty: O. Eng. *abandon*, Chaucer: Speght, 1602. Fr. *a-bandon*.

ABEE, alone: O. Eng. *abye*, Chaucer, Speght.

ABIL, able, also fit: A.-Sax. *abel:* whence the English *able*, which Johnson derives from Fr. *habile*.

ABOUTEN, about: as in O. Eng. Wiclif, Chaucer, Maundeville, A.-Sax. *abutan*, circa.

ABOWIN, *Above*, *Aboon*, above. A.-Sax. *abufen*; O. Eng. *aboven*, R. of Brunne, Gower, Lydgate, Hoccleve. *Abone*, *aboon*, Percy. And so, *aboon* is still used, in the N. of England.

ABRADE, *Brade*, to issue, to publish, to spread abroad: also to press, drive, or force: O. Eng. *abraide*, *braide*, to issue, to go out: Chaucer, and Spenser, use it to denote starting, or awaking out of sleep. A.-Sax. *abraedan*, *braedan*, pervulgare.

ABUFE, above, A.-Sax. *abufe*.

ABUILZE, to dress, to equip: pret. *abuilzeit*. Fr. *habiller*.

ABUILZEMENT, *Abilzement*, habiliment, dress, clothing, harness: Fr. *habillment*.

ABUSION, abuse: And so in O. Eng. "Certes that were an *abusion*." Chaucer: and so Spenser uses *abusion*, for abuse, fraud.

ABY, to buy: O. Eng. *abie*, R. of Brunne: *aby*, in Shakspeare, "Lest to thy peril thou *aby* it dear:" and so, in the Pinner of Wakefield, "thou shalt dear *aby* this blow." A.-Sax. *a-bizean*.

ABYE, to suffer, to abide: O. Eng. *alye*, *abie*, Chaucer: Ritson's Romances; and so in Spenser: A.-Sax. *abidan*.

ACTOUNE, *Acketone*, a quilted or stuffed leather jacket, which was worn under a coat of mail. The term is sometimes applied to the hawberk, or corslet: O. Fr. *aqueton*: So, in

O. English Romances: "To perce hys *aketoun*." Lybeaus Disconus. "Bath hauberk, and his *actoune*." Ywaine and Gawin.

ADDRESS, to prepare, to order, to array, or put on armour, to set about: pret. and p. pa. *addressit*, *addrest*, prepared, arrayed, set about: Fr. *addresser*: So, *address*, in O. Eng. Spenser; Shakspeare: "To morrow for the march are we *addrest*: And so, in Heywood's Brazen Age: "Tell us these champions are *addrest* for war."

ADEL, *Addle*, corrupt, rotten: Brit. *hadyl*, corrupt, rotten; *hadlu*, to corrupt, to putrefy. A.-Sax. *adel*, morbus, pestilentia: and *adle*, in Verstegan, who says, "We yet use to call egges *adle*, when they are corrupt:" So, Shakspeare: "He esteems her no more than I esteem an *addle* egg." *Addle* means unfruitful, in the Lancashire dialect.

ADO, *Adoe*, to do, to have ado; and as a subs. business. A.-Sax. *adoa*, facere. O. Eng. *ado*. Chaucer. "And done al that thei han *ado*." Rom. of the Rose. *Adoe*, Spenser; *ado*, Shakspeare, business.

ADOUN, down, downward: O. Eng. *adoun*, R. of Glo'ster, Chaucer. A.-Sax. *adune*, deorsum.

ADRAD, *Adred*, in dread, afraid. O. Eng. *adrad*, R. of Glo'ster, Chaucer. *adrad*, *adred*, in Ritson's Romances, and in Spenser. A.-Sax. *adraed*, *adred*.

AEFALD, *Anefald*, ingenuous, sincere: A.-Sax. *anfeald*, simplex.

AFER'D, *Afered* (part. pa. of *affere*), afraid, frightened: A.-Sax. *afæred*, territus, *afæred*, consternatus? O. Eng. *aferde*. Ro. of Glo'ster. *aferde*, *afered*; Chaucer, *afeard*; in Shakspeare: "A conqueror, and *afeard* to speak."

AFF, *Af*, off, out of, from. A.-Sax. *af*.

AFFEIR, *Affaire*, business, affairs. Fr. *affaire*. O. Eng. *affaire*. Phillips, Cole.

AFFEIR, *Affere*, to fear; *affeiris*, fears; *affeirit*, feared: A.-Sax. *afaran*, terrere: O. Eng. *afere*, R. of Glo'ster; *affere*, R. of Brunne.

AFFERITLYE, affrightedly, from *affere*.

AFFERME, to establish, to support, to confirm. O. Eng. *afferme*, Chaucer: Fr. *affermir*.

AFFRAY, fear, terror; and as a verb, to fear, to frighten: Fr. *effrayer*. O. Eng. *affray*: R. of Brunne, Chaucer, Spenser: And so Shakspeare:

"Since arm from arm that voice doth us *affray*."

AFFRAYITLYE, affrightedly; from *affray*.

AFFYE, to confide, to rely, to trust: and in a secondary sense, to promise, to engage. Fr. *affier*. O. Eng. *affie*, R. of Brunne, Chaucer:

"I woll no more in the *affie*,
That comest so slightly for t'espie."

And so Shakspeare:

"Marcus Andronicus, so I do *affy*,
In thy uprightness, and integrity."

Shakspeare also uses it, in the sense of to betroth:

"Wedded be thou to the hags of hell,
For daring to *affy* a mighty lord
Unto the daughter of a worthless king."

And so Spenser:

"He though *affied* unto a former love."

AFORE NENS, opposite to; as in O. Eng. Wiclif. A.-Sax. *a-fore-nean*.

AGANE, again, also against: A.-Sax. *Ageu*: O. Eng. *agen*, *agene*, R. of Glo'ster; *agen*, *agayn*, R. of Brunne, Chaucer; *ageyn*, in Hoccleve, for against.

AGANIS, against. O. Eng. *ageyns*, R. of Brunne; *ageins*, Chaucer; *agens*, Wiclif.

AGIT, aged.

AGONE, ago, gone: A.-Sax. *agen:* O. Eng. *agonne*, R. of Glo'ster; *agon*, Chaucer; and so, Shakspeare:

"Oh! he's drunk, Sir Toby, above an hour *agone*."

AGGREGE, to aggravate: O. Eng. *agrege*, Chaucer: Fr. *aggreger.*

AGGRISE, to affright, to terrify; and, in a secondary sense, to attack, or set upon: A.-Sax. *agrisan*, horrere. O. Eng. *agrise*, R. of Glo'ster, Chaucer, Spenser: *agryse* is also used by R. of Glo'ster, and in O. Eng. Romances, in the sense of to be frightened: "So sore hym gan *agryse*." Lybeaus Disconus.

AH, but: and so, *ah*, in O. Eng. Ritson's Anc. Romances: A.-Sax. *ah*, sed.

AHINT, behind; as in O. Eng. Spenser, Shakspeare: A.-Sax. *a-hindan.*

AIK, *Ake*, oak: A.-Sax. *aec*, *ac.*

AILL, ale: A.-Sax. *eala*, cerevisia.

AIN, *Awin*, own: So *ain*, *awn*, in Westmoreland; and *awne*, in the Yorkshire dialect. A.-Sax. *agn*, *agen*, proprius: Brit. *ein*, a sign of possession.

AIR, early, before, ere: "*Air* and lait," early and late: A.-Sax. *aer*: O. Eng. *are*, R. of Glo'ster, R. of Brunne, Minot: *eare*, in Spenser, for before.

AIR, *Ayr*, an heir; (from the pronunciation): So, in O. Eng. *aire*, Minot; *ayre*, Ritson's Anc. Romances.

AIR, an oar: A.-Sax. *are:* O. Eng. *are*, Ritson's Anc. Romances.

AIRER, earlier, sooner: A.-Sax. *arer. Airest*, earliest, soonest: A.-Sax. *arest.* O. Eng. *arst*, first, sooner. Ritson's Anc. Romances: and hence, *erst*, adv. became appropriated to English poetry; as Spenser:

"Sir knight, if knight thou be,
Abandon this forestalled place, at *erst*."

And Milton:

"Seem'd *erst*, so lavish, and profuse."

AIRT, (plur. *airtis*) cardinal point of the compass, a quarter, or part of a country; Ir. *aird*.

AISAY, easy: "*Aisay!* Kok's bones, how came I heir:" So, R. of Brunne writes *aysed*, for eased.

AISEMENT, easement, accommodation, convenience: Fr. *aisement*: So *aisiamenta*, in the English law. *Aisiamenta*, frequently occurs in the same sense, in the Scotish charters of the twelfth, and thirteenth centuries.

AIT, oat, oaten: A.-Sax. *ate*.

AITH, an oath; plur. *aithes*: A.-Sax. *ath*; O. Eng. *ath*, Ritson's Romances; *eath*, Coles: So *ath*, *athe* in the Eng. law. Cowel.

AKER, *Acre*, a field; and in an extended sense, a field of corn: A.-Sax. *acere*, *aker*: O. Eng. *akre*, R. of Brunne.

ALANE, *Allane*, alone: A.-Sax. *al-ane*; O. Eng. *allane*, Minot, Ritson's Romances: So, *alaan*, in the Westmoreland dialect.

ALAW, below: A.-Sax. *a-law*; O. Eng. *alow*, Spenser; and so Dryden:

"And now *alow*, and now a'oft they fly."

ALB, a long white vestment, or surplice, which was worn by the priest at mass: A.-Sax. *albe*, vestis sacerdotalis: O. Eng. *albe*, R. of Brunne; *alb*, Phillips.

ALD, *Auld*, old: A.-Sax. *ald*, *aeld*: O. Eng. *ald*, *alde*, R. of Brunne, Minot, Ritson's Romances: So, *auld*, and *awd*, in the Westmoreland and Yorkshire dialects.

ALEGE, to relieve, to absolve from allegiance: Fr. *al-leger*. O.Eng. *alege*, Chaucer; *allege*, Spenser, to relieve, to alleviate.

ALOATE, *Algates*, always, every way: A.-Sax. *algeats*; O.Eng. *algatis*, Wiclif; *algate*, *algates*, Chaucer; *algate*, R. of Brunne; and *allgates*, in Spenser.

ALITE, *Alyte*, a little: A.-Sax. *a-lyt*: O. Eng. *alyte*, R. of Glo'ster.

ALKIN, all kind of: A.-Sax. *æl-cyn*; O. Eng. *alkyn*, Ritson's Romances.

ALLANERLIE, only: and so Barber, who also writes *anyrly*; Wyntown, *anerly*; and Maundeville, *allonly*.

ALLER, the alder-tree: A.-Sax. *aler*, alnus.

ALLER, of all, altogether: O. Eng. *aller*, R. of Glo'ster, R. of Brunne: A.-Sax. *aller, alder*; from which a number of compounds were formed. See Verstegan, and Tyrwhit's Glossary to Chaucer. So *Alder-best*, best of all, R. of Brunne; and Shakspeare has *alderliefest*, for most loved of all: "With you mine *alderliefest* sovereign."

ALL-HALLOWS, All Saints, *All-hallow-mass*, the feast of All Saints; A.-Sax. *Eala-halgena-maesse*: O. Eng. *Alhalwemesse*, R. of Brunne; and in Shakspeare: "Why did you not lend it to Alice Shortcake upon *Allhallowmas* last, a fortnight afore Michaelmass." "Be *Allhallows*," was a common oath, in Lyndsay's time.

ALLOWE, to applaud, to approve: O. Eng. *alowe*, Chaucer; Fr. *allouer*.

ALLUTERLIE, entirely, wholly; from *all*, and *utterly*: *all* was of old frequently prefixed to words, in this manner; as *al-hol*, entire; *al-holly*, entirely; *al-only*, solely, singly, Chaucer: So, in the O. French, *tout-oultre*, was synonymous to *alluterlie*.

ALMAIST, almost: A.-Sax. *almæst*; O. Eng. *almest*, R. of Glo'ster: In the vulgar Scotish it is pronounced, *ameast*; and so, *ameast*, in the N. of England dialect.

ALMARIE, *Aumrie*, *Ambry*, a cupboard, a safe: Ir. *amri*. Lhuyd: Brit. *almari*. Pars. Rem. of Japhet. See *Aumrie*.

ALMES, *Almous*, alms, what is given to the poor: A.-Sax. *almæsse*, eleemosyna: O. Eng. *almæsse*, *almous*, Chaucer;

and so in Caxton's Chron. "An. 887, that tyme the kynge sente his *almes* to Rome, and to Inde."

Als, as: O. Eng. *als*; R. of Glo'ster, R. of Brunne, Minot, Maundeville: A.-Sax. *als*.

Als, *Alswa*, also: A.-Sax. *alswa*; O. Eng. *als*; R. of Glo'ster, R. of Brunne, Minot; *als*, and *alswa*, in Chaucer: So, in Spenser: "*Als* Una earn'd her travel to renew."

Alswyth, instantly, quickly, forthwith: A.-Sax. *ealle-swithe*; O. Eng. *alswith*, *aswith*, Chaucer.

Alycht, to enlighten: A.-Sax. *a-leohtan*. In the modern English, the Fr. prefix *en* has been substituted, for the Saxon *a*: So Pope writes *enlight*, for *enlighten*.

Amang, among: A.-Sax. *amang*; O. Eng. *among*, R. of Brunne; and so *amang*, in the N. of England dialects.

Amid, *Amyd*, amidst; A.-Sax. *a-midd*; O. Eng. *amydde*, R. of Glo'ster; *amyd*, R. of Brunne: *Amid* has become a poetical word: Thus Milton: "So hills *amid* the air encounter'd hills." And thus Dryden: "And fires with rage *amid* the sylvan shades."

Amland, ambling: part. pres. of *amble*: as in Chaucer; Fr. *ambler*.

Amorettis, love-knots, or favours; also the heads of quaking grass, called shakers: Fr. *amourettes*. O. Eng. *amorettes*, lovers favours. Chaucer.

Amove, to move: O. Eng. *amove*, Spenser; *ameve*, R. of Brunne, Chaucer: Fr. *emouvoir*.

Amyral, an admiral: So *amyral*, in O. Eng. R. of Glo'ster, Maundeville: Fr. *amiral*.

An, *And*, if: O. Eng. *and*. R. of Glo'ster, R. of Brunne; *an*, *and*, Chaucer, from the Sax. *And*, *an*, for *if*, is common, in the O. Eng. Romances; and in the Old Plays: "Well, knave, *and* I had the alone, I wold surely rap thy costard." Gammer Gurton's Needle. "*An* it like you." Shakspeare.

"Why; *an* I were." Ben Johnson. *An* is used for *if*, in the dialects of Lancashire, and Westmoreland.

ANE, as an article, *A*, *An*; as in O. Eng. R. of Glo'ster, R. of Brunne: A.-Sax. *an*.

ANE, one; O. Eng. *ane*, R. of Glo'ster, Ritson's Romances; A.-Sax. *an*, *ane*.

ANENT, *anenst*, opposite, over against; from A.-Sax. *a-nean*: O. Eng. *anentes*, Maundeville, and Wiclif; *anenst*, Chaucer: and so, *anent*, in Lancashire, and Derbyshire.

ANIS, once: *At anis*, at once: A.-Sax. *anes*, *annes*: O. Eng. *anes*, Chaucer, Ritson's Romances.

ANKER, a hermit, an anchorite: A.-Sax. *ancer*: O. Eng. *anker*, Chaucer; *anchor*, in Shakspeare: "An *anchor's* cheer in prison be my scope!" And so *anchor*-cheyre, in Hall's Satyre. *Anker-saidel*, in the Scotish poetry, is a corruption of the A.-Sax. *ancer-setle*, a hermitage, an anchorite's cell.

ANOYE, annoyance: O. Eng. *anoie*, Chaucer; *annoye*, Spenser.

A PER SE, Lat. an incomparable person; a nonsuch, cui nihil simile; like *A* by itself, which has the first place, in almost all languages: Gawin Douglas calls Virgil an *a per se*; and in Lyndsay's Play, Dissait ends his flattering speech to the king, by saying, "Ye ar ane verie *a per se*." So in the Test. of Creseide:

> "O faire Creseide, the floure, and *a per se*
> Of Troie and Grece."

One of Decker's pamphlets, giving a lively description of London, is titled, "*O-per-se*, *O*; Or a newe Cryer of Lanthorne and Candle-light."

APERT, brisk, free, open: O. Eng. *apert*, R. of Glo'ster, R. of Brunne, Chaucer, Maundeville: Fr. *appert*, open: Brit. *pert*, brisk; whence the English *pert*.

APPARDOUN, to pardon, from *a*, and *pardon*. Fr. *pardonner*.

APPEISIT, appeased; part. pa. of *appeis*: Fr. *appaiser*.

APPLEISIT, satisfied, pleased; part. pa. of *appleis*; from the prefix *a*, and *pleis*; the same as *a-paid*, for satisfied. R. of Glo'ster, Wiclif, Chaucer.

ARAGNE, *Araigne*, a spider: Eng. *arachne*: *araine*, Coles, Kersey: and *araine* means a spider, in Nottinghamshire, and the N. of England. Ray. Fr. *araigne*; Lat. *aranea*, into which the poets feign Arachne was turned, for daring to contend with Minerva, for skill at the needle. "As subtle as *Arachne*'s broken woof." Shakspeare.

ARBLASTER, a crossbow: O. Eng. *arblaster*, Chaucer, Bullokar; *arblaste*, R. of Glo'ster: Fr. *arbaleste*, Cotgrave; pronounced in many parts of France *arbalestre*, Menage.

ARC, *Ark*, a chest, a large chest: Brit. *arch*; A.-Sax. *arc*; O. Eng. *arke*, R. of Brunne, Spenser: So *ark* is the term for a large chest, in the dialects of Lancashire, Westmoreland, and Northumberland.

AREIK, to reach, to reach to; A.-Sax. *araccan*; O. Eng. *areche*, Wiclif; *arraught*, did reach, Spenser.

ARGH, *Argh*, tardy, slow, indolent: A.-Sax. *argh*, *earg*, whence the Scotish *arghness*, tardiness, indolence; O. Eng. *arghnesse*, Hoccleve; "And thurgh *arghnesse* his owne self forgetith." La Male Regle.

ARKIS, arches; plur. of *ark*; as in O. Eng. Chaucer; A.-Sax. *arce*.

ARLES, *Arles-penny*, earnest, earnest-money given on making a bargain: It was also called *God's-pennie*. "Quhen the *arlis*, or *God's-pennie*, is given be the buyer to the seller." Reg. Majest. "Quhen *arles* are given and taken: Gif the buyer will passe fra the contract, he may do the samin with tinsel of his *arles*." Id. So, *arles*, and *arles-penny*, in the N. of England, earnest-money given at making a bargain, to

bind it, Ray. And the term is so used in the other parts of England, Coles, Kersey. Brit. *arles*, from *ar*, upon, or down, and *lles*, benefit, interest: Gaelic *iarlus*, earnest, an earnest-penny: Fr. *arres*, earnest-money, given at striking a bargain, Cotgrave: Lat. *arra*, *arrha*, earnest.

ARMEIT, a hermit; O. Eng. *armet*, R. of Brunne; *armyte*, Ritson's Romances; *eremite*, Raleigh; from the Greek. Chaucer has *armitage*, for hermitage.

ARMONYE, harmony: O. Eng. *armonie*, Chaucer, Lydgate, Hoccleve; from the O. French.

ARMYNE, the fur of the ermine: So, *armyne*, in O. Eng. Ritson's Romances; *armine*, in Chaucer's Assemblie of Ladies.

ARRACE, *Aras*, to snatch, to pluck, to tear away: A.-Sax. *araecan*, attingere, prehendere; Fr. *arracher*: O. Eng. *arrace*, Chaucer: "The children from hire arm they gan *arrace*,"

ARREIR, *Areir*, back, backward, behind: "to run *arreir*," to fall back, to retreat: Fr. *arriere*; O. Eng. *arere*, *arrere*, R. of Glo'ster, R. of Brunne, Chaucer; so Spenser:

"To leave with speed Atlanta swift *arreare*."

ARTAILZE, weapons of war: a corruption of *artaillarie*. Stat. Ja. V. c. 96. Fr. *artillerie*. The word is now confined to great guns; but, it formerly signified all weapons of attack, or defence: So, "Armure and *artelries*," in Chaucer. *Artillier*, in O. Fr., signified a maker of *bows and arrows*, Cotgrave. *Artiller*, fortifier, munire, Lacombe.

ARTAILZEIT, (part. pa. of *artailzé*,) armed, provided with weapons of war, equipped: So, Lyndsay, in his Answer to the King's Flyting, says of himself:

"Quhat can ye say further, bot I am failzeit,
In Venus werkis, I grant, schir, that is trew,
The tyme has bene I was better *artailzeit*."

ARTHETICA, arthritica, the gout: *arthritis*. Kersey.

As is used, in the sense of, as if: "*As* he war chaist;" As if he were chased.

As, in the sense of than: "*As* to be freir, or nun;" Than to be friar, or nun.

As, *Ase*, ashes: A.-Sax. *asce*, cinis.

Ascens, ascent: Lat. *ascensus*.

Aschamit, ashamed.

Ask, a water-newt, a small animal of the lizard species: So *ask*, and *asker*, in the N. of England, Ray, Grose; O. Eng. *asker*, Kersey: Fr. *ascalabe*.

Askar, at a distance, away from.

Aspye, to lie in wait for, to watch in ambush: So *aspie* in O. Eng. Wiclif: Fr. *espier*.

Assailze, an assault: Fr. *assaille*.

Assailze, to assail, to set upon, to assault: Fr. *assaillir*; O. Eng. *assayle*, R. of Glo'ster; *assailé*, R. of Brunne.

Assailzeit, assaulted, pret. and part. pa. of *assailze*: So *assailzied*, in Reg. Majest. l. 4. c. 9. O. Eng. *assailed*, R. of Glo'ster, R. of Brunne.

Assaut, an assault: O. Eng. *assaut*, R. of Brunne, Chaucer. Fr.

Assay, an attack, an onset: also, to attack, to set upon: Fr. *essayer*: O. Eng. *assay*, Spenser; and Shakspeare: "I will *assay* thee, so defend thyself."

Assay, to essay, to try: Fr. *essaye*; O. Eng. *assay*. See Johnson in vo. So Shakspeare: "This cannot be, by no *assay* of reason." It is still used, in the language of the mint, and the law.

Assege, to besiege: and so *assege* in O. Eng. Chaucer: Fr. *assieger*.

Asseisit, settled, fixed: part. pa. of *asseise*. Brit. *asseza*, to settle, to sit down: Fr. *asseoir*.

Assoilze, *Assoilye*, to absolve, to acquit: So *assoile*, *assoyle*, in

O. Eng. R. of Glo'ster, R. of Brunne, Minot, Chaucer, Wiclif, and in Spenser. O. Fr. *assoyl.* It was a term, in common use, both in the Scotish, and the English law. In formal deeds, and in acts of parliament, in both countries, when the deceased kings were mentioned, it was usual to add, "*whom God assoilyé.*" Cowel. And see Jacob, in vo. *assoile*, absolvere. Eng. *assoyle*, to acquit, clear, or pardon. Bullokar.

Assoilzet, absolved, acquitted: O. Eng. *assoyled*, R. of Glo'ster, Wiclif; *assoiled*, Spenser. Pret. and part. pa. of *assoilye.*

Assoinze, *Essoinze*, an excuse, an exemption; and, as a verb, to excuse. Fr. *exonier*: So, *assoine*, in O. Eng. R. of Glo'ster. Pret. and part. pa. *assoyned.* This was a common term, both of the Scotish, and English law. See Reg. Majest. Quon. Attach. ch. 56; K. Ja. I. Parl. 9. c. 115; and see Cowel, in vo. *essoine.*

Assyth, satisfaction: perhaps from Gael. *sith*, peace, reconciliation; with the prefix *a:* or from Fr. *assez*, enough. *Assyth*, v. to satisfy: So *asseth*, in O. Eng. as a noun, and a verb, Chaucer, Wiclif; and so Langlande: "If it suffice not for *asseth:*" P. Plowman. *Assythment*, in the Scot. law, signified the satisfaction paid for slaughter, and other offences: So *assythment*, in the English law, was a compensation, by a pecuniary mulct. Cowel.

Astound, astonished, confounded. A.-Sax. ȝe-*stund*, strepitus: O. Eng. *astounde*, R. of Glo'ster; *astound*, Spenser; *astoned*, Chaucer: It is the part. pa. of *astoune*, from A.-Sax. *stunian*, ȝe-*stunian*, obtundere: So, Milton:

"These thoughts may startle well, but not *astound.*"

Astrologis, astrologers; *astrologiens*, in Chaucer: Fr. *astrologue*, *astrologien.*

At, that; as in O. Eng. Wiclif. *At* is variously used in the

sense of *that, in, as, but, with,* by R. of Glo'ster, R. of Brunne, Wiclif, Maundeville, and Chaucer: So *at* is used for *that,* in the N. of England. "A letter *at* sall tell her aw I feel." Relph's Harvest.

AT ANIS, at once: A.-Sax. *at-anes*; O. Eng. *at enes*, R. of Glo'ster, Chaucer; *at ons, at once*, Spenser.

ATHER, each, each one: A.-Sax. *ather:* So, *ather*, for each, in the North of England dial.—"A springin blush spred fast owr *aither* cheek." Relph. It is used for either in Norfolk.

ATTAMIE, *Atomie*, a skeleton; and hence, the term is applied to a very meagre person: So *atomy* in Eng. "Ay; come, you starv'd blood-hound: Thou *atomy*, thou!" Shakspeare. It is a corruption of *anatomy*, which he also uses in the same way:

"They brought one Pinch, a hungry lean-faced villain,
A mere *anatomy*, a mountebank."

ATTENTICK, *Autentick*, authentic; So *autentike*, in Chaucer; Lat. *authenticus.*

ATTIR, sanies, purulent matter: A.-Sax. *ater, atter*, venenum. Whence also *attry*, adj. waspish, ill-natured, angry, fierce: O. Eng. *attry*, poisonous, pernicious, Chaucer. *Attern*, in Gloucestershire, fierce, cruel, Grose.

ATTIRCOP, a spider, a poisonous insect; and thence applied to a passionate, or malignant person: Brit. *adar-cop*; A.-Sax. *atter-copp*, aranea; from *atter*, venenum, coluber; and *cop, coppa*, an insect, a spider. O. Eng. *atturcoppe*, R. of Brunne, and so *attercop*, in the N. of England dialect, Ray.

ATWENE, *Atween*, between: O. Eng. *atwene*, Chaucer; *atwine*, Wiclif; *atween*, Spenser; and so, in the O. Eng. Plays: "*Atwene* myn armys now shall I thee embrace." Candlemass Day. *Atween*, is still used, in the N. of England, for between, Relph.

ATWIX, *Atwixt*, betwixt: O. Eng. *atwixt*, Chaucer.

Avance, to advance, to forward: Fr. *avancer*; O. Eng. *avance*, R. of Brunne, Chaucer.

Aucht, *Aught*, aught, any thing, something: A.-Sax. *aeht*: O. Eng. *auht*. R. of Brunne; *aught*, Chaucer; So Shakspeare: "If your love can labour *aught* in sad invention."

Aucht, *Aught*, possession, property, having the property of: A.-Sax. *Æht*; O. Eng. *aught*.

Aucht, *Aught*, (pret. and part. pa. of *aw*,) owed; also owned, possessed: So *aught* in O. Eng. Chaucer, Ritson's Romances: "God wold that y hym *aughte*." Lybeaus Disconus.

Aucht, *Auchtin*, eight: O. Eng. *auht*, *auhten*, R. of Brunne: A.-Sax. *ahta*, *ehta*.

Auchtsum, eightsome, consisting of eight: A.-Sax. *ahtasum*.

Auctour, an author: O. Eng. *auctour*, Wiclif, Chaucer, Hoccleve: Lat. *auctor*.

Auctorite, authority: O. Eng. *auctorite*, Chaucer; Lat. *auctoritas*.

Avenand, affable, comely, elegant: O. Eng. *avenant*, Chaucer, Ritson's Romances: Fr. *advenant*, *avenant*.

Aventure, adventure, accident, chance: and so in O. Eng. R. of Brunne, Maundeville, Chaucer: Fr. *aventure*.

Aver, a sorry horse, a work-horse, a beast of labour: So *aver*, in O. Eng. Chaucer, Kersey: Law Lat. *averia*. In the N. of England, a sluggish horse is called a false *aver*.

Avise, *Avyse*, to advise, also to consider, to view: pret. and part. pa. *avysit*: O. Eng. *avyse*, R. of Brunne, Hoccleve; *avise*. Chaucer, Spenser: Fr. *aviser*.

Avisement, (from *avise*) advice, consultation, consideration: O. Eng. *avisement*, R. of Brunne, Chaucer.

Auld, *Ald*, old, A.-Sax. *eald*, *ald*: O. Eng. *old*: *auld*, and *awd*, are still used, in Yorkshire, and the North of England. Of the antient song, "Tak thy *auld* cloak about thee," Shak-

speare has introduced a stanza, in Othello. Percy has modernized this song, in Rel. of Anc. Eng. Poetry, vol. i. 189, by putting *old*, in place of *auld*, through the whole.

AUMRIE, *Almarie, Ambrie*, a cupboard: So *aumery, aumbry, ambry*, and *almerie*, mean a cupboard, in the common language of most parts of England. Ray, Coles, Kersey, Eng. Dict. 1691, Clavis to the Yorkshire Dialect. In the antient Gaulish, the term is *almari*, Bullet sur la Langue Celtique, vol. ii. 37. In British, *almari*, and in Irish *amri*, Rhydderch, O'Brien, Ray's Local Words, 123: In the O. Fr. it is *aumoire*, Cotgrave; and Chaucer uses the word, in the form of *aumener*. It occurs, in several proverbs, English, as well as Scotish: So, "No so sooner up but her head in the *ambry*," (i. e.) as soon as she rises, she begins to eat: Ray, Kelly, 263. And of a fat chubby boy, it is said, "He has broken his face on the *ambry*." *Ambry*, in the Eng. law, was the name of the place, where the arms, plate, and other things, belonging to house-keeping, were kept. Cowel.

AUNCETOURS, ancestors: O. Eng. *auncetirs*; Chaucer: Fr. *ancêtres*.

AUNTER (abbrev. of *aventure*, Fr.) adventure: *aunterous*, adventurous. O. Eng. *auntre*, and *aunterous*, R. of Glo'ster, Chaucer, Ritson's Romances; and so Shakspeare:

"Wherein of *antres* vast, and desarts idle."

Anters means strange things, in the Yorkshire dialect. *Aunters* (an old word), peradventure. Kersey. It is so used, in the N. of England. Ray, Hearne. *Auntreth* (an old word), maketh adventure. Phillips.

AVOUTERIE, adultery: O. Fr. *avoutrie*: and so *avowtrie*, in O. Eng. Wiclif, Maundeville, Chaucer; who have also *avouterer*, for an adulterer.

AURFATE, golden, polished: O. Eng. *aureat*, Chaucer, Phillips: Lat. *auratus*.

Aw, to owe, also to own, to possess: O. Eng. *aw*, Ritson's Romances; *auh*, R. of Brunne: A.-Sax. *ah*, *age*, *agan*. Chaucer uses *owe* in the sense of to own, to possess: And so Shakspeare: "The jeweller that *owes* the ring is sent for."—"What art thou, that keep'st me out from the house I *owe*." In Norfolk *owe* is still so used.

Awalk, to awake: A. Sax. *a-waecan*.

Awin, *Awen*, own: A.-Sax. *agen*: O. Eng. *awen*. R. of Brunne; *awne*, in the Yorkshire dialect.

Axe, to ask: part. pres. *axing*, asking: A.-Sax. *axian*, interrogare; *axiend*, interrogans; O. Eng. *axe*, to ask; *axing*, asking; Wiclif, Chaucer; and so Hocceleve: "For that I *axe* is due, as God me speede."—"But he shall have his reasonable *axinge*." Balad to Somer. And in the O. Eng. Plays: "To *axe* God mercy." Hycke Scorner. *Ax* is still used for ask, in the Lancashire dialect. T. Bobbin.

Ay, ever, always: A.-Sax. *a*: O. Eng. *ay*, R. of Glo'ster, R. of Brunne, Chaucer; and *aye*, in Shakspeare: "For *aye* to be in shady cloister mew'd." So *aye*, for *ever*. Bullokar. And, *aye* is still used in the North of England dialects.

Aye, yes: and so *aye*, in O. English; and in Shakspeare: "*Ay* and no too, was good divinity." The same words, *aye* and no, are used, in modern English; as the *aye's* and *no's* of Parliament. Brit. *a*; Corn. and Arm. *a*, *ha*, yes. Pryce's Archaiol., Whit. Manch. vol. ii. 244. Johnson, and others, derive it from the Lat. *aio*.

Ayenst, against: and so *ayenst*, in O. Eng. R. of Glo'ster, Chaucer. *Ayen* is also used for again; and the same, in O. English. Ritson's Romances. A.-Sax. *agen*.

B

Babee, *Bawbee*, a halfpenny: and so in the N. of England. Ash. O. Eng. *baubee*, a small Scots coin, a farthing. Bullokar:

This coin is mentioned in the O. English Plays: "Not worth five *bawbees*," Marston's Malcontent. And so Shakspeare: "Richer, than doing nothing, for a *babee*." Cymbeline. His commentators have converted his *babee*, into a *babe!* and absurdly persist, in their error, against previous intimations:

"But, when we in our viciousness grow hard,
(O misery on't!) the wise gods seel our eyes;
In our own filth drop our clear judgments; make us
Adore our errors." Shakspeare.

BABIL-BEARERS, tale-bearers; from *babil*, idle talk, prattle: Fr. *babil*; Eng. *babble*.

BABBIS, babes; *babyis*, in G. Douglas: plur. of *babe*, a child; Brit. *baban*.

BAD, *Bade*, (pret. of *bid*) desired, ordered; also requested, invited; also offered. A.-Sax. *baed*, *bead*. O. Eng. *bed*, R. of Glo'ster; *bad*, R. of Brunne, Spenser; *bade*, Chaucer, Shakspeare: and so *bad*, in the North of England dialects; and *bod*, in Norfolk.

BADE, *Baid*, (pret. of *bide*) did abide, stayed, resided: O. Eng. *bade*, Minot; *bode*, Chaucer, Spenser; so, *bode*, in the Lancashire dialect.

BAD-LING, of a bad nature, a bad person; from *bad*, and the termination *ling*: A.-Sax. *baedling*, homo delicatus.

BAIL, *Bale*, evil, mischief, calamity, sorrow; and sometimes, as an adj. bad, wretched: A.-Sax. *beal*, *balo*, malum: So *bale*, in O. Eng. R. of Brunne, Chaucer, Spenser. It is used for sorrow, misery, in an antient ballad, about 1264. "Let him habbe, as he brew, *bale* to dryng." Warton's Hist. Eng. Poet. vol. i. 44, who misexplains it, poison. Minot also uses it for sorrow, misery: "For thou ert bute of all my *bale*." And Shakspeare has *bale*, for misfortune, or calamity: "Rome and her rats are at the point of battle, the one side must have *bale*."

BAILFUL, sorrowful, woful, miserable. A.-Sax. *bealoful*. O. Eng.

baleful, Chaucer, Spenser; and so Shakspeare: "Thou *baleful* messenger, out of my sight!"

BAILL, *Bale*, *Bale-fyre*, a bonfire: A.-Sax. *bael*, pyra; *bael-fyr*, rogalis ignis: So *bale*-wood, in O. English, wood, for making bonfires.

BAILZIES (plur. of *baillie*; Fr. *baillé*), the title of the magistrates of burghs next in rank to the provost: "I gif you all till the devill baith provost, and *bailzies*." Lynd. Play. *Baillie* is used by R. of Brunne, and Chaucer, for a government, or office: The English now use *bail wick*.

BAIR, *Bare*, (pret. *bure*) to bear, to bring forth: A.-Sax. *baeran*, *beran*: O. Eng. *bar*, *bare*, *bere*, Wiclif, Chaucer.

BAIRD, a bard, a poet, a rhymer, a reciter of poetry; and is sarcastically applied to a public speaker, or teacher. See *Bard*.

BAIRD, to adorn with trappings, to caparison: pret. *bairdit*. See *Bard*.

BAIRN, *Barn*, *Berne*, a child, a young person; plur. *bairnis*, *barnis*, children: O. Eng. *barn*, *bearn*. R. of Brunne, Ritson's Romances, Skinner: A.-Sax. *bacrn*, *bearn*. The word is common to all the Gothic dialects. See Wachter, Ihre, Andreas, Wolfe, Kilian, in vo. *Barn*. Shakspeare frequently uses *barn*, and *bearn*, for a child: "Mercy on's, a *barne!* a very pretty *barne!*"—"They say *bearns* are blessings." And he plays, in his usual manner, upon the double meaning of the word *barn*, for a *child*, and a *cornhouse*: "If your husband have stables enough, you'll look he shall lack no *barns*." The word is used in an extended sense, for *person*, *fellow*: Lyndsay calls John the Commonweill, "a busteous *berne*;" and so "*berne* bald," and "awful *berne*," in Gawin Douglas's Virgil; and Lyndsay applies it, in the same way, to a woman: "Gif ye think, that scho thinks shame, then hyd

the *bairns* eine;" and he uses it, in the plural, for *people*: "I wald thae borrow stounis *barnis* had breikkis." *Bairn*, and *barn* are still the common terms, for a child, in the vulgar language of Scotland, and of the North of England; and in familiar conversation, it is sometimes applied to a grown person. Ray, Yorks., Lancashire, and Westm., dialects.

BAIRN-TEAME, *Barn-teme*, progeny, offspring, a brood of children: A.-Sax. *bearn-teame*: O. Eng. *barn-teme*. Ritson's Romances. "Antenowre was of that *barne-teme*." Le Bone Florence. *Bearn-team*, in the N. of England, signifies a brood of children, Ray.

BAIT, *Bate*, a boat; and so *bate*, in Gawin Douglas. A.-Sax. *bat*, *baet*. This term is still pronounced *bait*, in the vulgar speech of the fishers, on the east coast.

BAIT, to feed, to pasture; part. pres. *baitand*: So *baite*, in O. Eng. Chaucer. "Eke ye must *baite* on many an hevy mele." A.-Sax. *batan*, inescare: Hence, to *bat*, to grow fat, or thrive, by feeding. Scotish, and N. English, Yorkshire dialect. *Batten*, to fatten, Johnson considers, as a word of doubtful etymology.

BAITH, both: A.-Sax. *batha*: O. Eng. *bathe*, *beithe*. R. of Glo'ster; *bath*, *bathe*, *beth*, Chaucer. So *baith*, *beath*, in the dialects of Yorksh., Cumberland, and Westmoreland.

BAK, the bat; for which *bakie*, or *baukie*, is still the popular name.

BALD, *Bauld*, bold: A.-Sax. *bald*, audax: O. Eng. *bald*, R. of Glo'ster, R. of Brunne, Minot. So *bald*, *bauld*, in the North of England, Relph.

BALINGAR, a kind of small sloop, or barge: and so *ballinger*, in G. Douglas. O. Eng. *balinger*. The *balenger* is mentioned in Rot. Parl. 2 Henry IV. No. 22, and in Stat. 28 Henry VI. cap. 5.

BALLOCKS, the testicles: and so, in O. English, Skinner; and in the dialects of Lancashire, T. Bobbin; and of Lincolnshire, Eng. Dict. 1691. A.-Sax. *beallucas*, testiculi.

BAN, a curse; also a proclamation: So, in this latter sense, the marriage *banns:* Brit. *ban*; Irish *bann*; A.-Sax. *ban, banne*, an edict, a proclamation, a denunciation. O. Eng. *ban*, an edict, a precept, a command, R. of Glo'ster; and *ban* is used by Spenser, for a curse; "With blasphemous *bannes* high God in peces tare." Fairie Queen. And so, Shakspeare: "With Hecat's *ban* thrice blasted." Hamlet.

BAN, to proclaim, to excommunicate, to curse: and so *ban*, in O. Eng. Minot, Chaucer, Spenser; and Shakspeare: "And *ban* thine enemies, both mine and thine." So *ban*, to curse, in the Lancashire dialect. Brit. *banau*, to render conspicuous, or public; A.-Sax. *bannan*, publicare, denunciare.

BAND, a bond, also a solemn oath, or engagement; plur. *bandis:* A.-Sax. *band, baend:* O. Eng. *bende*, R. of Glo'ster; *band*, R. of Brunne; and so Shakspeare: "Tell me, was he arrested on a *band*."—"Hast thou according to thy oath and band."

BAND, (pret. of *bind:* A.-Sax. *bindan*), did bind: and so *band*, in O. Eng. Ritson's Romances. "Hir hors until a tre sho *band*." Ywaine and Gawin.

BANE, a bone; plur. *banis:* A.-Sax. *ban*.

BANEIS, *Banische*, to banish: *baneist, banischit*, banished. Fr. *banir*.

BANRENT, a banneret, (from *baner*) a knight, made in the field, with the ceremony of cutting off the point of his standard, and making it a banner.

BARBOUR, barbarous: Fr. *barbare*.

BARD, *Baird*, a poet, a rhymer, a reciter; and hence the term was, sarcastically, applied to a person haranguing officiously. As all the Celtic tribes had anciently their bards, so

the term is common to all the dialects of the Celtic. *Bardd*, Brit. and Arm.; *bardh*, Corn.; *bard*, Ir. and Scoto-Ir. It properly siguifies one, who is conspicuous; a priest, a philosopher, a teacher, and also a poet; as poetry was a chief means of diffusing knowledge.

BARD, *Baird*, (from Fr. *barder*) to adorn with trappings, to caparison: pret. and part. pa. *bardit*, *bairdit*.

"His hors was *bairdit* full bravelie." Sq. Meld.

So, *bard*, in O. Eng. signified the same, Skinner: and in the language of heraldry, *barded*, means dressed, caparisoned.

BARDING, *Bardis*, (from *bard*) the dress, or ornamental trappings of a horse, or other beast. Lyndsay cries out against the "riche array," "with freinzeis fyne," "upon the *barding* of ane bischoppis mule:" So *bardes*, in O. Eng. horse trappings. Coles.

BARE, *Bair*, a boar: O. Eng. *bare*, Minot, Ritson's Romances: A.-Sax. *bar*.

BARFIT, barefooted: A.-Sax. *bar-fot*: O. Eng. *barfot*. R. of Glo'ster: So Shakspeare: "Going to find a *barefoot* brother out."

BARGANE, wrangling, contention, skirmishing: O. Eng. *bargaine*. So Chaucer:

"This is the strife, and eke the affraie,
And the battil that lastith aie,
This *bargaine*, ende may nevir take,
But if that she thy pece wil make."

It is from Fr. *barguigne*; whence the mod. Eng. *bargain*.

BARGANE, to wrangle, to quarrel, or fight: O. Eng. *bargaine*: Fr. *barguigner*. *Bargane*, in this sense, is an old law term.

BARGANER, a wrangler, a quarreller: Fr. *barguigneur*.

BARM, yeast: O. Eng. *berme*, Chaucer; and so *barm* in Mod. Eng. Johnson. Brit. and Corn. *burm*, *burym*, from *bur*, rage, violence: A.-Sax. *beorm*, spuma.

BARMIE, adj. from *barm*, frothy, foaming: "*Barmie* aill," foaming ale; ale, which throws up a cream: So Dryden: "Of windy cider, and of *barmy* beer."

BARN, *berne*, a child; and in an extended sense, a person. See *Bairn*.

BARRAT, misery: Isl. *baratta*, pugna. Verel. Ind.

BARRES, (plur. of *barre*; as in O. Eng. Chaucer; Fr. *barre*; Gael. *barra*) bounds, fences: and so the lists, where tournaments took place, were called *barres*. Lyndsay, in The Justing of Watsoun and Barber, says, they "Past to the *barres* enarmit heid and handis."

BARRETTE, fraud; Maundeville. *Baratry*, the fraud of the ship-master. Parler a la *barrette* de quelqu'un: Pour dire, lui faire *reproche*. Dict. Com.

BARROW-TRAMMIS, the poles, or shafts of a barrow: *Trams*, from the Fr. It is a common simile, to compare legs, without calves, to *barrow-trams*, as well as to distaffs. "Yit thocht thy braunis be lyk twa *barrow-trammis*." "Howbeit thou thinkis my *leggis lyke rokkis*." Justing.

BASSENET, *Basnet*, a helmet, a head-piece: Fr. *bassinet*. So, *basenet*, in O. Eng. Wiclif, Ritson's Romances, Spenser. See Grose, on Armour.

BASTAILZE, a strong, or fortified house, a fortress: O. Fr. *bastille*: So *bastile*, in O. Eng. a fortress, a strong hold. Eng. Dict. 1691. A number of the border strengths, in Roxburgh, and Berwick shires, were called *bastile* houses. On the 5th November, 1544, the English burnt the village of Lessuden, in which were sixteen strong *bastele* houses. Hayne's State Papers, 43—51.

BASTON, a staff, a cudgel, a baton: and so *baston*, in O. Eng. R. of Brunne, Bullokar: O. Fr. *baston*, Cotgrave.

BATE, *Bait*, did bite; pret. of *bite*, from A.-Sax. *bitan*, mordere:

So *bate*, in O. Eng. Ritson's Romances; and thus Spenser:

"Yet there the steele stay'd not, but inly *bate*
Deepe in his flesh, and opened wide a red flood gate."

Bait is still used, in the dialects of Scotland, and the N. of England.

BAULD, bold. O. Eng. *baud*, bold, Coles. See *Bald*.

BAWBURD, a whore: Perhaps from the Brit. *baw*, filthy, vile, mean; Fr. *bas*, and *burd*, the broad pronunciation of bird, which is frequently applied, in a secondary sense, to a wench, or mistress. In an old English love-song, which is preserved in a MS. temp. Edw. III. the author, repeatedly, applies the term *burde*, to his mistress: "Ichot a *burde* in boure bryht."

BAWBURDIE, whoredom.

BAWTIE, a familiar appellation for a dog, particularly a good-natured cur. Brit. *bawddyn* (bawthyn) a mean fellow. The term *bawtie*, is sometimes applied to a boar: Brit. *baedd*, a boar; *baeddaid*, boarish; *baeddan*, one that is like a boar: Corn. *bahet*, *baeth*, a boar.

BAXTER, a corruption of *bake-ster*, a baker: So *baxter*, in O. Eng. Coles, Kersey; and *bakster*, in the N. of England, Ray. It is from *bake*, and the termination *ster*, as in *brew-ster*, *web-ster*, *lit-ster*, *huck-ster*, *malt-ster*, &c. This termination is also used in some Latin words, as *Sylvester*, &c.

BE, which is prefixed to several verbs, adverbs, and prepositions, in the Scotish, and O. English, is the A.-Sax. prefix, *be*. See Lye. In the Scotish, and O. English, the A.-Saxon prefix *a* was put for *be*, in several adverbs and prepositions; as *alow*, *atwene*, *aneath*, *afore*, for *below*, *between*, *beneath*, *before*, &c. The A.-Saxon prefixes ȝe, and *be*, appear to have been put indiscriminately to some verbs; as ȝe-*reafian*, *bereafian*, to *bereave*.

BE, by: and so *be* in O. Eng. R. of Brunne, Wiclif, Chaucer, Maundeville: A.-Sax. *be:* So, in the numerous oaths: "*Be* the rude;" "*Be* Goddis brede;" &c.

BE, is used in the sense of *before*; also in the sense of *am*, and *is*.

BE I, is used for *If I be:* "*be I* nocht rewlit be counsal and resoun."

BECHT, tied, bound: part. pa. of *bech*, *beck*, to tie, to bind: A.-Sax. *beçca*, ligo. Lye.

BEDELVE, to delve, to dig, to bury: part. pa. of *bedelvin*; pret. *bedelvit:* So *bedelve*, in O. Eng. part. pa. *bedolven*, Chaucer: A.-Sax. *bedelfan*, circumfodere; *bedelfen*, defossus.

BEDENE, *Bedeen*, immediately, directly, forthwith, outright: So *bidene* in O. Eng. Ritson's Anc. Songs, Minot. It is, perhaps, a compound of *be-done*, or *be-doing*, which are pronounced, in the vulgar speech, *be-deen*, *be-deein*.

BEFT, beat, beaten: part. pa. of *beff*, *buff*, to beat: Fr. *buffe*.

BEGANE, *Begone*, are used in the sense of overgone, overlaid, or overwhelmed; as "wo *begane*," overwhelmed with wo; "gold *begane*," overlaid with gold: *Begone* is used in the same way in the O. English; so Chaucer has "wo *begone*," "gold *begone*," "wel *begone*," "worse *begone*." "Tho was this wretched woman *wo begone*." Cant. Tales. "And all thei were with *golde begone*." Rom. of the Rose. So also Spenser:

> "That his sad mother seeing his sore plight
> Was greatly *woe begone*."

A.-Sax. *began*, *begong*, exercere, excolere. Lye.

BEGARIE, *Begairie*, to adorn, to streak, or stripe, to besmear: A.-Sax. *be-geara*, *begearcian*, parare, apparare.

BEGARYIT, *Begairit*, *Begair'd*, (pret. and part. pa. of *begarie*) adorned, streaked, variegated, besmeared. *Gair'd*, the part. pa., without the prefix, is used, in common language, to de-

note cattle variegated, or streaked, with different colours. *Garish*, gaudy, gorgeously clothed, Kersey. So in Shakspeare, Marlow, and Milton.

BEGOUTH, *Begoude*, began: So *begouth*, *begoude*, in O. Eng. Chaucer: It is the old pret. of *begin*: A.-Sax. *beginnan*.

BEHALD, to behold: O. Eng. *behald*, R. of Brunne: A.-Sax. *behaldan*.

BEHECHT, promised: O. Eng. *behight*, promised. Hoccleve, Spenser, Phillips. It is the pret. and part. pa. of *behete*, to promise; as in R. of Glo'ster, and Chaucer, from A.-Sax. *behaetan*.

BEHEST, *Behete*, a promise, a vow: A.-Sax. *behaes*, *behat*, promissum, votum: So *behest*, *behete*, in O. Eng. R. of Glo'ster, R. of Brunne, Maundeville; and Chaucer:

> "*Behest* is dette, and I wold hold it fayn
> All my *behest*, I can no better sayn."

So also Spenser; and Shakspeare, who uses the word, for a command: "Let us with care perform his great *behest*."

BEHUFFIT, behoved; part. pa. of *behufe*: A.-Sax. *behofian*: Eng. *behoove*. Johnson.

BEID, a prayer: *Beidis*, prayers: A.-Sax. *bead*, oratio: O. Eng. *bede*, plur. *bedes*, R. of Glo'ster, R. of Brunne; and so Shakspeare: "When holy and devout religious men are at their *beads*, 'tis hard to draw them thence." *Bede*, as a verb, signified to pray, as in Wiclif. The roll of persons whom the priests prayed for in church, was called a *bead-roll*, Blount. Hence also the term *bede-men*, (plur. of A.-Sax. *bead-man*) literally prayer-men, persons supported by the charitable bequest of a person, for whose salvation they are bound to *pray*. *Bead*, signifying a prayer, was, secondarily, applied to small globes, or balls, of pearl, glass, or other substance, from their being used by the Roman catholics,

in saying prayers: So, to *bid bedes*, signified to say prayers. Thus Chaucer:

> " But she forgate not her Psaltere,
> A paire of *bedis* eke she bere,
> Upon a lace all of white threde,
> On which that she her *bedis bede*."

And Spenser;

> " All night she spent in *bidding of her bedes*,
> And all the day in doing good and godly dedes."

BEILD, *Beil*, a shelter, a protection, a refuge, a resource, a habitation. A.-Sax. *beilde:* O. Eng. *belde*: and so Minot:

> " Alweldand God of mightes maste,
> He be his *beld*, for he mai beste."

N. of Eng. *beeld*, shelter, Ray. *Beeld* (a local word), shelter, Ash.

BEIR, *Bir*, to run, or fly rapidly along, or round, with a whizzing, or rattling noise; A.-Sax. *beirnan*, currere: O. Fr. *birer*, the same as *virer*, to whirl about, Cotgrave. It is more frequently used, in a secondary sense, to make a rattling noise, to neigh, to bray, to bawl, or make a noise: So Lyndsay says, " Althocht I *beir* nocht lyke ane baird." *Birre*, and *beer*, in the N. of England, and *ber*, in Lancashire, are used to denote force, velocity.

BEIR, *bir*, n. a whirling along, or round, with a whizzing, or rattling noise; also a rattling, or whizzing noise, a neighing, a bawling, a noise, or bustle. " Quhat brybour is this that makis sic *beiris*."

BEIR, *Bere*, barley: A.-Sax. *bere*, hordeum: The English statutes speak of barley, *bere*, and bigg.

BEIR-MAILL, barley meal: from *beir*, and *meal*, A.-Sax. *meal-ewe*. It is put *maill*, for the rhyme: So, *beir-bannocks* mean thin unleavened cakes of barley meal. *Bannock* is a north country word for a *cake*. Ray.

Beir, a bier; *beiris*, biers: O. Eng. *bere*, Chaucer: Mod. Eng. *bier*, which Johnson derives from the verb to *bear*, to carry. It is, in fact, from the A.-Sax. *baere*, *bere*, feretrum.

Beit, *Bete*, to help, to supply, to amend: To *beet* the flame, or the fire, means, to fan the flame, or add fuel to the fire. A.-Sax. *betan*, emendare; *betan-fyr*, struere focum, focum jam deficientem reparare ac denuo excitare. Lye. So *bete* in O. Eng. R. of Glo'ster, R. of Brunne, and Chaucer:

"I wol don sacrifice, and fires *bete*."
"Two fires on the auter gan she *bete*:"

And he has to "*bete* nettes," for to *mend* nets.

Beit, *Bete*, also signifies to amend by diminishing, as well as by increasing, to mitigate, to alleviate: So Tho. of Ercildon, in the Rom. of Sir Tristrem: "Mi bale thou fond to *bete*:" and the same, in the O. English poets: as in Minot:

"Fast makes he his mone to men that he metes,
But fone [few] frendes he findes that his bale *betes*."

And in Chaucer:

"That all his craft ne coud his sorowe *bete*."

And so *bete* is used by R. of Brunne.

Bek, *Beck*, (from A.-Sax. *begean*, flectere: *begean* heora cneow, genua flectere) to bow, to stoop, to cringe, to nod, to courtesy. And as a noun, a bow, a nod, a courtesy; plur. *bekkis*, *beckis*: So, *becke*, in O. Eng. Chaucer. Tyrwhit, mistakingly, refers the word to the French. *Beck* is used by Shakspeare; and Milton, in the Saxon sense:

"Haste thee, nymph, and bring with thee
Quips, and cranks, and wanton wiles,
Nods, and *becks*, and wreathed smiles."

Beke, *Beik*, to bask, to warm: So in Gawin Douglas, and Henryson, "I made the fire, and *bekid* me aboute." Test. of Creseide. *Beik* is still used in the vulgar speech: It is from the A.-Sax. *baecan*; whence also the English *bake*.

BELCH, a monster: In the common language, it is applied to an overgrown fat fellow. Brit. *balch*, prominent, towering, is a common epithet for any thing of large growth. A.-Sax. *baelg*, *belg*, bulga, uter.

BELL, to bark, to bellow, to roar: pret. and part pa. *bell'd*, *beld*: A.-Sax. *bellan*, latrare, boare: So *belle*, in O. Eng. Chaucer:

> "He gan to blasin out a soun
> As loude as *bellith* winde in hel."

Bell, to roar. Eng. Dict. 1691. *Bell*, in Lancashire, means to bellow, to make a noise.

BELL, to fight, to contend: Brit. *vel*, war, tumult: *bela*, to wrangle, to fight: Lat. *bello*. Whence also *bellan*, subst. a fight.

BELLICAL, warlike; from *bell*, to fight. The English language has *bellicose*, warlike; *bellipotens*, mighty.

BELL, *book, and candle* (to curse by) was the old form of excommunication. See in Shakspeare, and in Hearne.

BELLIE-BLIND, a person blindfolded, for the purpose of playing at a sport, called *bellie-blind*.

BELTIT, belted, beaten: "Thy buttoks sal be *beltit*." part. pa. of *belt*, to beat with a belt.

BELYVE, *Belive*, (from A.-Sax. *Be-lyf*) quickly, presently, anon: and so *belyve*, in O. Eng. R. of Brunne; *belive*, Chaucer, Ritson's Romances; and in Spenser: "Unto old Timon he brought me *bylive*." The word appears, sometimes, in the contracted form of *blyve*. *Belive*, in the dialects of Lancashire, Yorkshire, and the N. of England, signifies anon, by and by.

BEN, in, within, inner: O. Eng. *bin*, *byn*. Ritson's Romances: A.-Sax. *beinnan*, *binnan*, in, intra, intus: *Ben* denotes the inner apartment of a house; as *but* does the outer apartment; from A.-Sax. *bute*, extra: "*Far ben*," signify much in favour.

" I was anis als *far ben* as ye ar,
And had in court als greit credence."

It is still used, according to this sense, in the common language.

BEND, a bound, a spring, a leap. " Scho lap upon me with ane *bend*." Fr. *bond*. *Bend*, as a verb, signifies to bound, to spring, to leap: Fr. *bondir*.

BENE, *Ben*, *Bin*, (auxil. v.) am, is, are, be: A.-Sax. *bin*, sum; *beon*, esse: O. Eng. *ben*, R. of Glo'ster, *ben*, *bein*, Chaucer; and Spenser, repeatedly, uses *beene* for are: " Thus *beene* they parted." And so Shakspeare uses *bin* for is, are: " With every thing that pretty *bin*."

BENE, *Bein*, happy, comfortable, in good circumstances: Compar. *benar*. O. Eng. *bene*, *ben*, R. of Glo'ster, who uses the word, for property, goods: and Ramsay has " *been-house*," for a well furnished house. In the old romances, *bene* is used for well: So, " bokeled ful *bene*." Gawan and Galaron. In the canting speech, *bene* means good; so *bene-cove*, a good fellow; *bene-bowse*, good drink; *beneship*, very good. Cant. Dict.

BENING, benign, gracious, favourable: O. Eng. *benyng*, R. of Glo'ster, Chaucer: Lat. *benignus*.

BENK, a bench, a seat: So *benk*, in O. Eng. R. of Brunne; Brit. *banc*; Gael. *beinc*, a bench, a platform; A.-Sax. *benc*, scamnum, abacus.

BENNISON, *Benison*, a blessing, a benediction: Fr. *benisson*: O. Eng. *benisoun*, R. of Brunne; *benison*, Chaucer: " For which his fadres *benison* he wan." And in Shakspeare: " God's *benison* go with you." The *beggar's bennison* is well known.

BENT, properly, signifies a species of coarse grass, long, narrow, and small pointed; the *agrostis* of Linnæus: and so *bent*, and *bent*-grass, in Eng. Johnson: But, the word was

applied, in a secondary sense, to a field, or other place, from its producing *bent*, in the same manner as *heath* is, in Hounslow-*heath*, Bagshot-*heath*. *Bent* is repeatedly used by Lyndsay, in this sense: "We saw a busteous berne cum ovir the *bent*:" "Quhat bairnis are yon upon the *bent*:" "As uther beistis upon the *bent*."

BERIAL, *Beryal*, *Beryl*, a kind of precious stone, of great brightness: Fr. *beril*, *beryl*: Eng. *beryl*, Coles, Johnson. *Burel*, in Chaucer. It is used by the old poets in a comparative sense. "Bot as the hevinnis bricht lyke *beryal*." Lynd. So in the O. Eng. play of Candlemass Day: "Brighter than *berall* outher clere crystal." And figuratively, to denote bright, brilliant.

BERN, a child, a person, a fellow: See *Bairn*.

BESEIK, to beseech: part. pres. *beseikand*, beseeching: A.-Sax. *be-secan*: O. Eng. *biseke*, R. of Brunne; *beseke*, Chaucer: "But we *beseke* you of mercie:" and so *besecke*, in Spenser: and in Shakspeare: "I *beseek* you now aggravate your choler."

BESENE, appearance: *well-besene*, of a good appearance. So *besene*, and *wel-besene*, in O. Eng. Chaucer:

"And many a lady fresh, and maidin bright,
Full *wel-besene*, the most meyne and lest."

And so Spenser:

"Who in herself resemblance *well-beseene*,
Did seeme such as she was a goodly maiden queene."

Chaucer also uses *ill-besene*; and Spenser, *gay-beseene*, *rich-beseene*. A.-Sax. *bisene*, similitudo; *beseon*, aspicere, Lye.

BESPRENGE, to sprinkle: (part. pa. *besprent*) A.-Sax. *be-sprengan*: O. Eng. *besprenge*, R. of Glo'ster, Julia Barns; and so in Harpalus's Complaint: "His face *besprent* with tears."

BESTED, *Bestade*, circumstanced: A.-Sax. *be-sted*: O. Eng. *bestede*, R. of Brunne, Spenser; *bestade*, Ritson's Anc. Poetry:

So Chaucer: "Such a Pope is full foul *bestede*." And Hoccleve: "Or but I were nakidly *bestad*." And also in Shakspeare: "I never saw a fellow worse *bested*."

BESTIAL, beasts, cattle: O. Fr. *bestial:* O. Eng. *bestyalle*, Maundeville, *bestail*, Phillips. Blind Harry has *bestial*, as the name of a warlike engine, for besieging fortified houses.

BESY, *Besyn*, busy, employed; also, to busy: A.-Sax. *besig*, *bisgung*, occupatio, negotium: O. Eng. *besy*, Minot; and so, Chaucer: "Duk Theseus with all his *besy* cure:" So, *bisi*, in Wiclif.

BESYNES, (from *besy*) business: O. Eng. *besiness*, Chaucer; *bisynesse*, Wiclif.

BET, *Bett*, better: A.-Sax. *bet*, *bett*, melius: So *bet*, and *bette*, in O. Eng. R. of Glo'ster, and Chaucer: "Yet fare I never the *bet*." Cant. Tales. And thus Hoccleve:

"Wher was a gretter maistir eek than Y,
Or *bet* acqweyntid at Westmynstre yate."

BETAUCHT, recommended, committed: and so *betaught* in O. Eng. R. of Glo'ster, Chaucer: *Betauht*, R. of Brunne. A.-Sax. *betaeht*, traditus, desponsata. It is the part. pa. of *beteach*, *betake*, to commit, to recommend; from A.-Sax. *betaecan*, committere, commendare. Hence, the Scotish expression, "God I *beteach* me till." So *beteche*, and *betake*, in O. Eng. R. of Glo'ster, Chaucer: "My soul *betake* I unto Sathanas." Cant. Tales. R. of Brunne writes the pret. *beteched*, and Maundeville *betoke*, the same as it sometimes appears, in the Scotish speech.

BETRAIS, to betray: (from the prefix *be*, and *trahis* Fr.) pret. and part. pa. *betraisit:* So, *betrais*, and *betraised*, in O. Eng. Chaucer, R. of Brunne: "Edward kepe thi chance thei haf *betraised* the." Langtoft. *Betraised*, deceived, Phillips.

BETWIX, betwixt, between: A.-Sax. *betwyx*, inter: O. Eng. *betwix*, R. of Brunne, Chaucer.

Beuch, *Bew*, a bough: *Bewis*, boughs: A.-Sax. *bogh*, *boh*, ramus.

Bid, to ask, to request, to invite: also to order, to command: also to offer. A.-Sax. *bidan*, *biddan*, rogare, petere, orare: *beodan*, jubere, mandare: *bedan*, *biodan*, offerre: So, in O. Eng. *bidde*, *bede*, R. of Glo'ster, R. of Brunne; *bid*, *bede*, in Chaucer, and Wiclif: *Bid*, in Minot: "Unto the I *bid* a bone:" and so *bid*, in Shakspeare. The pret. and part. pa. is *bade*.

Bidding, (part. pres. of *bid*; A.-Sax. *biddend*, *beadand*) asking, ordering, commanding, offering; also an invitation, a command, an offer. So *bidding*, in O. Eng. R. of Glo'ster, and in Shakspeare: "Swear by this sword thou wilt perform my *bidding*." *Bidding to beads*, calling to prayers, Coles.

Bide, *Byde*, to abide, to tarry, to dwell: pret. *bade*, *baid*; part. pres. *bidand*; part. pas. *biden*, *bidden*. A.-Sax. *bidan*, manere: So, in O. Eng. *bide*, and *bidene*, part. pres. R. of Brunne; *bide* and *bidden*, p. pa. Chaucer; *bade*, pret. in Minot: And so, *bide*, in Shakspeare: "Bear me, good friends, where Cleopatra *bides*." *Biding*, residence; as in Rowe: "At Antwerp has my constant *biding* been."

Big, *Bigg*, to build: (pret. and p. pa. *biggit*, *bigged*) A.-Sax. *byggan*, edificare. So *big*, *bigge*, and *bigged*, in O. Eng. R. of Brunne, Wiclif, Ritson's Romances; and Minot uses *bigged*, in the sense of posted, or stationed:

> "Now had the bare with mekill blis,
> *Bigged* him befor Calais."

Big is still used in English, as well as in the Scotish dialects. *Big*, *byge*, old words, to build, Coles.

Bigging, *Biggin*, building (part. pres. of *big*). And as a noun, a building, a habitation; plur. *biggingis*. A.-Sax. *biggen*, cultus. This word is frequent in the topography of the country; and a number of places are named *Newbiggen*:

So, *bigging*, in O. Eng. signifies, a building, a dwelling, a habitation: Ritson's Romances; and Minot: "Bere-bag with thi boste thi *biging* es bare." *Biggin*, says Blount, is used in the N. of England, for a *fair house: Biggins*, in Lancashire, buildings, Coles. In Barber's Bruce, the poet uses *bigs*, for booths, which is merely a contraction of the same word.

BIKKER, *Bicker*, a skirmish, a fight; "bailfull *bikker*," a woeful skirmish, Brit. *bicre*, a skirmish, a conflict, Davies, Owen. O. Eng. *biker*, R. of Glo'ster, R. of Brunne, and Chaucer: "If thou saie naie, we two shall have a *biker*."

BIKKER, *Bicker*, to skirmish, to fight, to quarrel, to make a rattling noise. Brit. *bicra*, to skirmish, to fight. O. Eng. *biker*, R. of Brunne, and Minot: "To *biker* with the Normandes baldely thai bade." *Bickering*, the part. pres., is used as a noun: "If I longer stay, we shall begin our ancient *bickerings*:" Shakspeare. And Spenser uses *bickerment*, for strife.

BIN, (aux. v.) am, is, are: and so *bin*, in O. Eng. A.-Sax. *bin*, sum. See *Bene*.

BING, *Binne*, a heap, a bin: *Bingis*, heaps. The term is most frequently applied, in the common language, to a heap of corn, potatoes, or such like; which are sometimes surrounded, by a frame, or inclosure of boards, or any thing else, to prevent the *bin* from scattering. *Bing*, a bin in Norfolk. O. Eng. *binn*, a place boarded to put corn in, Kersey. A.-Sax. *binn*, *binne*. *Binne*, a place to keep bread in, Coles.

BIR, v. to make a whizzing, or rattling noise: and as a noun, a whizzing, or rattling noise. See *Beir*.

BIRD, a girl, a wench, a mistress: So *bird* in O. Eng. Chaucer: "His *birde* abideth him at his inne,

And dighteth his diner the mene while."

And so *bird* is applied to a damsel, in Ritson's Romances. It is the A.-Sax. *bird*, pullus, which is used, in a figurative sense.

BIRN, *Byrn*, a burn, a burnt mark: A.-Sax. *byrn*, incendium.

BIRN, *Byrn*, to burn: part. pres. *birnand:* A.-Sax *byrnan*, ardere.

BIRNEIS, *Birnys*, to burnish, to polish: p. pa. *birneist, birnyst:* Fr. *burnir.*

BIRST, *Byrst*, to burst; also burst: A.-Sax. *byrste.*

BISMERE, *Bysmere*, a scold, a bûwd, a whore, a wench; and generally applied, as a term of reproach, to any worthless woman: A.-Sax. *bismere, bysmere*, infamia, pollutio, ludibrium, Lye. O. Eng. *bismere, bysmare.* It is used, for infamy, in Ritson's Romances; in the sense of scoffing, reviling: Ritson's Anthology; and Rob. of Glo'ster uses the term, for derision, mocking, scorn. Lyndsay applies it to a termagant. The Sowtar says;

" I haif ane curst unhappie wyfe mysell,
Wald God scho war before me into hell:
That *bismere*, war scho thare, withouttin dout,
Out of hell the devil scho wald ding out."

And so in Pierce Plowman, "And bold and abiding *bismares* to suffer." It is used by Chaucer, in a secondary sense, for smut, filth:

" She was as digne, as water in a diche,
And al so ful of hoker, and of *bismare:*"

Tyrwhit, and Urry misexplain it *abusive speech*; and Speght, supposing it to be derived from *bizarre*, explains it *fantastical. Bismare*, in Coles, and Kersey, is said to mean *curiosity*; a *blunder*, which led CHATTERTON astray. Caxton says of Ethelbert that, " in his yougthe, he was scorne and *bysmer* to kings."

BLACK-BYBILL, a funereal prayer, for the remission of the sins of the dead.

BLAIR, to cry, to bellow, to weep; part. pres. *blairand*: So *blare*, in O. Eng. Skinner. Gael. *blaor*, a cry; *blaoram*, to cry: Teut. *blaeren*, boare, mugire, Kilian.

BLAITIE-BUM, a simpleton, a stupid fellow. "Quhare devil gat we this ill fairde *blaitie-bum*. Lyndsay. It is from *blait*, *blate*, simple, bashful. A.-Sax. *blaet*, *blate*; No. Eng. *blate*, *bleit*, Ray. And *bum*, a drone: So the drones, or humble-bees, are called *bum*-bees.

BLAN, ceased: (part. pa. of *blin*) A.-Sax *blan*, *blann*, cessavit. O. Eng. *blanne*, R. of Brunne: Chaucer has *blent*, *bleinte*; and R. of Glo'ster, *blenyt*, for ceased. *Blan* was sometimes used, in the sense of soothed, or suppressed, as in the Rom. of Gawan and Golagros: "This berne full of bewté, that all my baill *blan*."

BLAW, to blow: *Blawand*, blowing: *Blawin*, *Blawn*, blown. A.-Sax. *blawe*, flo: *blawan*, flare: *blawend*, flans. So *blaw* is used for blow, in the N. of England, Ray, Relph. The pret. of *blaw* is *blew*, as in Shakspeare: "Ye *blew* the fire that burns ye." Henry VIII.

BLE, *Blee*, colour, complexion, hue: Brit. *blai*, the look, the aspect, the visage. A.-Sax. *bleo*, color. O. Eng. *ble*, *blee*, Ritson's Romances; and so Chaucer: "Onely for him which so is bright of *ble*:" And in the Lovers' Quarrel, "That lady of so bright a *blee*." Ritson's Anc. Poetry. So also in the Pinner of Wakefield:

"I have a lovely lemman,
As bright of *blee* as is the silver moon."

BLEDRAND, babbling: So "*bledrand* baird," babbling bard, Lyndsay. It is the part. pres. of *bledder*, *blather*, to babble, or speak senselessly, to speak in an inflated, or bombastical

manner; also to speak in a hasty, and stammering manner. A.-Sax. and Teut. *blactan*, *blaeteren*, from *blaed*, *blact*, flatus, Benson, Lye, Kilian. Ir. *bladairam*, to flatter, to cajole, O'Brien. O. Eng. *blateron*, a babbler; *blateration*, vain babbling, Blount.

BLEIR, to blur, to bedew with tears, to cover or obscure with mucus, rheum, or such like: And in a figurative sense to *bleir the eyes*, means to deceive. "Howbeit the commons eyne ye *bleir*," Lyndsay. Johnson derives the Eng. *blear*, from Dutch *blaer* a blister. It may be merely a secondary sense of *blair*, to cry; so to *blair* the eyes by crying.

BLEIRIT, (pret. and part. pa. of *bleir*) blurred, covered, or obscured with mucus, or rheum, dimmed. "And ay thair eine scho *bleirit*:" So *blerid*, *bleared*, in Eng. "Yet *blerid* is myne eye." Chaucer. "His face with smoke was tan'd, and eies were *blear'd*." Spenser.

BLENK, *Blink*, a glance, a glimpse, a twinkle, a flash: Dan. *blink*, Wolfe. "Thay persit myne hart hir *blenkis* amorous." Lyndsay, So, "*blenkis* amorous," in the Test. of Creseide. *Blenk* is also used as a verb in the O. Eng. as well as the Scotish: So *blenk*, in R. of Brunne: *blink*, in Shakspeare: "Shew me the chink to *blink* through with mine eyne." The pret. and part. pa. is *blenkit*, *blenkt*, and *blent*, as in Chaucer.

BLIN, *Blinn*, to cease: (pret. and part. pa. *blan*, *blynt*) A.-Sax. *blinnan*, cessare. Brit. *blin*, tired, weary; *Blinaw*, to become tired, or weary. O. Eng. *blin*, *blinne*, to cease. R. of Glo'ster, Chaucer; and Minot: "Bot God and Sir Edward gert thaire boste *blin*." So also *blin*, in Spenser; and the word is used in the N. of England dialect, Ray. The O. Eng. pret. and part. pa. is *blanne*, R. of Brunne; *blenyt*, R. of Glo'ster; *blent*, *bleint*, in Chaucer.

BLITHE, *Blyth*, glad, joyful, cheerful, happy: A.-Sax. *blithe*, hilaris, placidus: So, *blithe*, *blyth*, in O. Eng. R. of Glo'ster, R. of Brunne, Chaucer; and in Shakspeare: "Be *blith* again, and bury all thy fear in my devices." *Blith* is still in common use in the dialects of the N. of England, and Scotland. *Blith*, in O. Eng. also signified yielding milk, Kersey, from Brit. *blith*; Gael. *bliocht*, milk, giving milk.

BLUDE, *Bluid*, *Blode*, blood; and in a secondary sense, blood relations, kindred: A.-Sax. *blod*. *Blude*, and *blode*, are the common forms of the word, in Old English; and *bluid* is still used in the N. of England. Relph.

BODE, an offer, a bid, or bidding: So *bode*, in O. Eng. R. of Glo'ster, Chaucer; from A.-Sax. *bod*, *beod*: In the old Danish, *bod* signified invitatio.

BODE, an order, a command: So *bode*, in O. Eng. Chaucer; from A.-Sax. *bod*, jussum, mandatum.

BODE-WORDE, a message, an ominous message, tidings; and so *bod-word*, in O. Eng. R. of Brunne; from A.-Sax. *boda*, nuncius; and *word*, verbum, loquela. *Bode*, O. Eng. a messenger, Blount. *Word* is still used, in the Scotish dialect, in the old sense of a message, or intelligence; so, to send *word*, by, or to a person, means to send intelligence by, or to him.

BOGIL, a goblin, a spectre, a bugbear; and *bogil-bo* means the same; the final *bo*, being merely the interjection of frightening: So, *bogle*, and *bogle-bo*, in English. Skinner, Eng. Dict. 1691: and *bogle*, as a verb, to frighten, to be frightened. Brit. *bogelu*, to affright; *bo*, *bolol*, a hobgoblin, a bugbear; and *bo*, as an interjection of frightening. Owen. *Bogle*, signifies to frighten, to be frightened; and *boggart* means an apparition, in the dialects of Lancashire, and Westmoreland.

BOIS, *Boss*, a body, a hollow body; plur. *boisis*: O. Fr. *bossey* whence the English *boss*, Johnson. *Boss*, adj. means hollow.

BOISTOUS, *Bousteous, Busteous*, rude, rough, boisterous, furious: O. Eng. *boistous*, Wiclif; and thus Chaucer:

"I am a *boistous* man, right thus saie I."

Bwyst, Brit., wild, ferocious, savage. *Bwystus*, fierce, brutal, ferocious. Davies, Owen.

BOIT, a boat; *Boitis*, boats: This is the orthography of the English printer: The proper word is *bait*, or *bate*, as in Gawin Douglas. See *Bait*.

BOKE, to belch, to retch, to vomit: pret. and part. pa. *bokit*: part. pres. *boking*: So *boke* in O. Eng. Kersey: and *boke* is used, in this sense, in several of the provincial dialects of England, Ray: So *boke*, to retch, a common word in Lincolnshire. Eng. Dict. 1691. Skinner has made some unsatisfactory conjectures, as to the derivation of the word, which is, in fact, from the Brit. *bog*, a swelling, or rising up: *Bocam*, Ir. to swell.

BO-KEIK, bo-peep; from *bo*, Brit. and Ir. an interj. of frightening; and *keik*, to peep.

BOLDIN, *Bolne*, (vulgarly pronounced *bowden*) to swell, to puff up: O. Eng. *bolne*, Chaucer, Ritson's Anthol. pret. and part. pa. *boldenit, bolnyt*; and Lyndsay writes *boldin*, for the part. pa. "*boldin breistis*," swelled breasts: and so Chaucer has "*bollin hertis*," for swelled hearts. *Boun*, in Norfolk, means swelled, Ray. *Bulner*, Dan. to swell, to puff up: *Bullen*, swelled, Wolfe.

BOLL, a dry measure, which contains 4 firlots, or 16 pecks. The standard *boll* is equal to 4.087 Winch. bush. of wheat, rye, pease, beans, and salt; and is equal to 5.9626 Winch. bush. of barley, and oats. *Boll* is also the name of a dry measure in England. Ray, Mortimer. A.-Sax. *bolla*, vas: Ir. *bolla*, a vessel, a bowl.

BONAIR, courteous: O. Eng. *bonaire*, Ritson's Romances, Bullokar, Blount: Fr. *bonnaire*.

BONJOUR, (Fr.) good day. "*Bonjour*, brother, with all my hart," says Lyndsay. So, *bonjour*, in O. Eng. Blount.

BONNY, *Bonie*, beautiful: So *bonny*, in O. Eng.; and the word is still used, in the N. of England, Relph. O. Fr. *bonné*: Brit. *bonedd*, *bonęddig*, genteel, noble.

BORDEL, a brothel, which is a corruption of the old term, *bordel*, from O. Fr. *bordel*.

BORGH, *Borrow*, and, by metathesis, *Broch*, a surety, a pledge. A.-Sax. *borgà*, *borh*, *borhoe*, fidejussor: O. Eng. *borowe*, *borrow*, *borwe*, R. of Glo'ster, R. of Brunne: and so Chaucer: "Nay, quod this clerk, have here my faith to *borwe*." It was customary, sometimes, to bring forward a saint as *borgh*, or surety: "We find Sanct Blase to *broch*." Papingo. And also to commit one to the *borrow*, or surety of a saint, for protection, or relief. Lyndsay says: "Fareweil, quod I, and with *Sanct Johne to borrow*." And thus Chaucer, in the Complaint of Mars and Venus:

"With teris blewe, and with a woundid hart,
Taketh your leve, and with *Sainct Jhon to borowe*."

And Gower uses the same expression repeatedly. It is also used by Henryson, in his fable of Sir Chanticleir and the Fox: "Wee shall fare weil, we and *Sanct John to borrow*." *Borgh*, *borow*, as a verb, means to bail, to redeem, to relieve: and the same in O. Eng. Chaucer, Ritson's Anc. Poetry, Gower.

BORNE, carried: part. pa. of *bear*, English, Johnson.

BORREL, *Borel*, rude, coarse, belonging to the common people: And so in O. Eng. Chaucer:

"But, sires, because I am a *borel* man,
At my beginning first I you beseche,
Have me excused of my *rude speche*."

Chaucer uses *borel-folk*, and *borel-men*, for lay-folk, and lay-men, distinguished from the clergy. The adj. *borel* may have been formed from *bur*, *boor*. *Borel*, as a subst. signifies

coarse cloth, or clothes, worn by the common people; from Fr. *bureau*, Bar. Lat. *burellus*. See Du Cange, in vo. *Borrel* not only signifies rude, plain, but head-gear, Coles.

Bost, to menace, to threaten, to boast: pret. *bostit*: O. Eng. *bost*, Chaucer: Brit. *bostiau*, to boast, to threaten: *Bost*, a boasting, a threatening, a bragging, Davies, Owen.

Bot, but, unless, without, only: "*Bot gif*," unless, unless that. A.-Sax. *bute*: So, *bote*, in O. Eng. for but, unless, except, only, R. of Glo'ster, R. of Brunne, Minot, Chaucer. *Bout*, in Cheshire, signifies without, Ray. *But my lest*, except I list, Coles.

Bote, *Bute*, compensation, satisfaction, amends, remedy, help: And so *bote*, in O. Eng. R. of Glo'ster, R. of Brunne, Minot, Chaucer; from A.-Sax *bote*, in the same senses, Lye. Brit. *budd*, advantage, gain, Davies, Owen. *Bote*, as a verb, signifies to remedy, to help: And the same in O. Eng. Blount, Cowel. *Boot* is the modern form of the word. Eng. Dict. 1691.

Botelis, *Buteles*, irremediable, irreparable, helpless: O. Eng. *boteles*, Ritson's Romances; and so Chaucer: "Suche evil is not alwaie *botelesse*:" And Spenser has "*bootelesse* paines."

Bouchedour, a butcher: Fr. *boucher*.

Bouk, a body, the body: So *bouke*, in O. Eng. Chaucer: *Bouk*, *buck*, a body, Ray, Coles. A.-Sax. *buce*, venter, alvus. *Bouk*, in Yorkshire, means lusty: *Bouk*, in Scotland, and the N. of England, is the vulgar pronunciation of *bulk*, which Johnson derives from the Dutch *bulke*.

Boun, to go, to bend one's course: and so *boun*, in O. Eng. R. of Brunne, Chaucer. A.-Sax. *bugan*, fugere. *Bownis*, goes: So, in Peblis to the Play:

"At Beltan quhen ilk bodie *bownis*
To Peblis to the play."

Pret. *bownit*, went: part. pres. *bouand*, *bound*, going, bend-

ing one's course: *Bound* is still used in the English, in this sense: as, Whither are you *bound?*

Boun, ready; also prepared, equipped, drest; as in T. of Ercildon's Rom. of Sir Tristrem: "In a robe Tristrem was *boun*." A.-Sax. *a-bunden*, expeditus: So *boun*, in O. Eng. Minot, Chaucer, Ritson's Romances; and in Pierce Plowman, "bade hem all to be *bowne*." *Boun*, ready, in the N. of England, Ray. *Boun, and un-boun*, dress, and undress, Coles.

Boun, to make ready, to equip, to dress: as in the Balad of Adam o Gordon: "Busk and *bowne*, my mery men all." *Boun*, in the N. of England means to dress; and *un-boun*, to undress, Ray. Pret. *bounit*, *boun'd*, "He busk'd him, and *boun'd* him." Adam o Gordon.

Bourd, *Bourde*, a jest: *Bourdis*, jests. As a verb, *bourd* means to jest. *Bourdand*, *bourding*, jesting. Fr. *bourde*, a jest; *bourder*, to jest: So in O. Eng. *bourde*, *borde*, both as a noun, and a verb: and thus Chaucer: "My wit is grete although I *borde*, or plaie." *Bourd*, a jest; and *bourding*, jesting, in Ritson's Romances: and so *bord*, in Spenser: "Turning all to game and pleasant *bord*." To *bourd*, to joke, to jest, Coles. *Bourd*, a jest, in the N. of England, Ray. "*Bourd* not with Bawty, for fear lest he bite yé." Adagia Scotica.

Bousteous, rude, rough, boisterous. "The *bousteous* blasts of Eolus." Also, sturdy, stout. "We saw a *bousteous* berne cum ovir the bent." So, in the Test. of Creseide: "A *boustous* bowe within his honde he bore." See *Boistous*, of which this is a variation.

Boustouslie, adv. from *boustous*, rudely: So Lyndsay:

"Nor, amang princis I can get na grace,
Bot, *bousteouslie* am haldin at the yatis."

Bow, the vulgar pronunciation of *boll*, a dry measure. *Bowis*, the plur. is used in an extended sense, for rents paid in corn. In his gloss to G. Douglas, Ruddiman remarks: It is usual,

in Scotland, to change ll or l into w, as roll, row; scroll, scrow. The same usage exists, in the N. of England, where the same people have transmitted the same practice.

Bow, a fold for cattle, a fold of cattle. "A *bow* of ky," means a *fold* of cows. *Bow* is also used alone for a fold of cattle or cows: Thus Lyndsay:

"Ane peggral theif that steillis an kow,
Is hangit, bot he that steillis ane *bow*—"

Bow is sometimes used in the sense of *security*: "And for the better *bow*." Sir John Moffat. Bann. Poems. *Bow* seems to be a popular corruption of *bucht bought*, a fold for sheep, or cattle; from *buch*, Brit. cattle, kine; *buches*, a milking-fold, where cattle, or sheep, are confined for milking, Davies, Owen. *Boudzhi*, Corn. a fold, Borlase. *Boght*, A.-Sax. arcuatus. *Bocht*, *bucht*, Teut. septum.

Bowis, the vulgar pronunciation of *bullis*, bulls of the Pope: Thus Lyndsay:

"My lordis, how have ye keipit your thrie vowis?
Indeid richt weill till I gat hame my *bowis*."

Bowtit, bolted, darted. "And *bowtit* fordwart with ane bend." Pret of *bolt*, vulgarly pronounced *bowt*.

Brae, *Bra*, *Bray*, an acclivity, the face of a hill, a height. *Bre*, Brit. *Bre*, *brea*, Corn. *Bre*, Gael. a hill; *bra*, Gael. a brow. *Brae* is frequent, in the topography of Scotland; particularly, applied to the hilly part of a country; as *Brae*-Murray, *Brae*-Mar, the *Braes* of Enzie, *Braes* of Angus, and the *Braes of Ballendean*, which gave its name to a much admired Scotish song.

Bragget, *Bragwort*, a kind of mead, a fermented liquor made from a mixture of the wort of mead, and the wort of ale: from the Brit. *bragawd*, Davies, Owen. Corn. *bregawd*, Borlase. So *bragget*, in O. Eng. Blount: and thus Chaucer:

"Hire mouth was swete as *brakct*, or the meth." It is still used in Wales, Cheshire, and Lancashire, Ray.

BRAID, *Brade*, broad, wide, large: A.-Sax. *brad*, latus, amplus. O. Eng. *brade*, Minot, Ritson's Romances. "*Braid* bennisoun;" "*Braid* benedicite;" in Lyndsay means an ample or hearty blessing. *Braid*, in a figurative sense, means *plain*, *intelligible*, *easy*. *Brade* is used in the sense of *full*, by T. of Ercildon: "Of folk the feld was *brade*;" i. e. *full*; not *covered*, as Mr. W. Scott explains it.

BRAIK, to break: O. Eng. *brak*, R. of Brunne, Minot: A.-Sax. *braecan*, frangere. Pret. *braikit*: part. pres. *braikand*. In an extended sense, it means to break wind, to stink: So, *braikit*, and *braikand*, in Lyndsay's play: "Bot I lay *braikand* lyke ane brok." In old poetry, and romance, "to *brake* a hart," is an usual phrase, for to cut up a hart. *Brake*, a flax-dresser's instrument, Coles.

BRAIS, *Brace*, to embrace: Fr. *em-brasser*: pret. *braisit*, *brais't*, embraced: So Lyndsay: "And sone into his armis hir *braist*."

BRAN, brawn: "Of *bran*, and geill, thare wes na skant." Also for *brawn*, the calf of the leg. *Brawn*, the flesh of a boar, Johnson. *Brawner*, a boar killed for the table, Id.

BRAND, a sword: O. Fr. *brand*: and so *brand*, in O. Eng. Ritson's Romances, Chaucer, Spenser; and so, in Milton: "Wav'd over by that flaming *brand*:" and Dryden: "Around his head he toss'd his glittering *brand*." So *Burly-brand*, a great sword.

BRANK, to set one's self off, to deck, to dress gaily, the same as *prank*, in Spenser, Shakspeare, and Milton; which *prank* Johnson derives from the Dutch *pronken*: *Brank* also means to caper, or prance. Pret. and part. pa. *brankit*, part. pres. *brankand*. *To brank like a bridled cat*, means, to caper or

prance, foolishly. "As ane brydlit cat I *brank*." Lynd. Play. *Brank* is part of a horse's halter.

BRAT, a rag, a clout, a coarse, or torn mantle, or apron: So *brat*, in O. Eng. a rag, Phillips; a rag put before one, Eng. Dict. 1691: and Chaucer has *bratte*, for a coarse mantle: *Brat*, is a coarse apron, in the dialects of Lincolnshire, Lancashire, Westmorland, and other parts of England, Skinner, T. Bobbin, Walker, Ray. *Brat*, Brit. a clout, a rag, a piece, Davies, Owen. *Brat*, Gaelic, a mantle, a covering, Robertson. *Bratt*, A.-Sax. pannicula, Somner. The word must, like many others, have been borrowed from the British, by the Anglo-Saxons, as it is not in any other dialect of the Teutonic.

BRAWL, a noise, a disturbance, a bickering; and as a verb, to make a noise: So also *brawl*, in Eng. from *bragal*, Brit. to vociferate; In his *Incarnate Devils*, 1596, Lodge hath this couplet:

"If so the crow could feast him, without prate,
More meat he should receive, lesse *brawl*, and hate."

Johnson derives *brawl* from the Fr. *brouiller*. *Brawl* also signified a quick dance, or tune:

"Let sum ga drink, and sum ga dance,
Menstrall blaw up ane *brawl* of France."

So *brawl* signified a kind of dance, in O. Eng. Phillips, Coles.

BRAWN, the calf of the leg: plur. *brawnis*. So *brawn* and *brawnis*, in O. Eng. Chaucer: and *brawn* is applied in general to the musculous parts of the body; hence *brawny*, musculous. Skinner has made several fruitless conjectures about the derivation, which Johnson states, as uncertain: *Bran*, Brit. signifying the husk of corn, may have been, secondarily, applied to the fibrous, or musculous parts of the body, distinguished from the loose flesh, and fat.

BRAY, an acclivity, a high bank: plur. *brayis*. *Bray* is merely a variety of *bre*, or *brae*.

BREDE, *Breid*, a table, an altar: and so *brede*, in O. Eng. A.-Sax. *bred*, *braed*, tabula. *Gad's brede*, means the altar. "*Be Godis brede*," is one of the many oaths, which were in use in former times; as we learn from Lyndsay: "That sall we do *be Godis breid*.

BREID, *Brede*, breadth: O. Eng. *breed*, Wiclif: *Brede*, R. of Glo'ster, R. of Brunne, Chaucer: A.-Sax. *braed*, latitudo.

BREIK, the breech, the backside. A.-Sax. *brec*, *braec*.

BREIKKIS, breeches: "I wald thay borrowstounis bairnis had *breikkis*," says Lyndsay. A.-Sax. *braec*, *braeccæ*: O. Eng. *brech*, *breke*, *brekes*. Ritson's Romances; and so Chaucer:

"Thou woldest make me kisse thin olde *brech*,
And swere it were a relike of a seint."

BREKAND, breaking: part. pres. of *brek*. A.-Sax. *breccan*. *Breck*, a bruise, a breach, Coles.

BREME, *Bryme*, fierce, eager, courageous, brisk: A.-Sax. *breme*, *bryme*: O. Eng. *breme*, Ritson's Romances, and Ancient Songs; also Chaucer: "That foughten *breme* as it were bolles two." And in the romance of La Morte Arthur: "*Breme* as any wilde bore." *Breme*, furiously, Coles.

BREN, (a metathesis of *birn*, from A.-Sax. *byrnan*, *brynan*) to burn: pret. and part. pa. *brent*: So also *bren*, *brenne*, and *brent*, in O. Eng. R. of Glo'ster, R. of Brunne, Chaucer: and *brent*, for burnt, is frequent, in Spenser. *Brent*, burnt, Coles.

BRENNING, burning: A.-Sax. *brenning*, ustio: O. Eng. *brennand*, Chaucer.

BRETHER, *Breder*, brother; also brethren: A.-Sax. *brecer*: O. Eng. *brether*, R. of Brunne, Ritson's Romances: So, *breether*, in Lancashire, and *breeder*, in Westmoreland, for brother, which, in the Scotish dialect, is *breether*.

Breve, a writing, a letter, a poem: O. Eng. *breve, brefe*, R. of Brunne, Coles: Mod. Eng. *brief*, Skinner: A.-Sax. *breve*, literæ. *Breve* is also used, as a verb, to write, to indite, to dictate.

Bribour, a greedy rascal, a thief: Fr. *bribeur*. So *bribour*, in O. Eng. P. Plowman; and thus Lydgate:

"Who saveth a thefe when the rope is knit,
With some false turne the *bribour* will him quit."

Bribor, in the O. Eng. law signified a thief, a pilferer, or embezzler of goods, Blount. Chaucer uses *briben*, as a verb, to steal: "If that he *briben* can, or borwe may."

Brid, a bird: A.-Sax. *bridd*: O. Eng. *brid, bridde*, Minot, Maundeville, Chaucer, and so in Ritson's Anc. Songs. *Brid*, a bird, in Lancashire. T. Bobbin: *Brid*, a bird, Coles.

Bridal, *Bridel*, a wedding, a nuptial festival: A.-Sax. *bridale*, nuptiale, Lye. So, *bridale*, a wedding, a marriage feast, Wiclif, R. of Brunne; and thus Chaucer: "At every *bridale* would he sing and hoppe." So also *bridale* in Spenser.

Brig, *Brigg*, a bridge: plur. *briggis*: A.-Sax. *brigg*: O. Eng. *brig*, Minot: *brigg*, R. of Brunne, Chaucer, Hoccleve. And *brigg* is still the form of the word, in the dialects of Lancashire, Westmoreland, and in Scotland. *Brigg* is also the form of the word in Norfolk, at Cambridge, and other parts of the South, Ray.

Brist, (a variety of *birst*) to burst: *bristis*, bursts: A.-Sax. *berst, berstan*.

Broch, *Brogh*, a surety: a variety of *borgh*.

Broche, from Fr. *broche*, signified 1st. A small piece of wood, or metal, worn on a woman's breast to support the stomacher; 2d. A skewer, a spindle, as in G. Douglas's Virgil:

"Hir womanly handis nouther rok of tré,
Ne spyndil usit, nor *brochis* of Minervé."

So *broach* in the N. of Eng. a spit, a butcher's prick, Ray.

3d. The tongue of a buckle, or clasp; and hence a clasp, or buckle itself: *Broche* was the common name of a kind of buckle, with one tongue, like the Roman fibula, which was formerly worn on the breasts of women, and men. Chaucer ridicules the extraordinary size of this ornamental buckle, in his time; "A *broche* she bare upon hire low colere,

As brode as is the bosse of a bokelere."

The name, and the thing, are still used in Scotland, as well as in England. So *broche*, is a buckle, or clasp, in Cornwall. Pryce's Archaiol. 4th. *Bröche*, from signifying a buckle, was sometimes applied, in an extended sense, to the bracelet, or necklace fastened by the buckle: So *brochis* is used by Wiclif.

BRODER, brother: Brit. *brodyr*: A.-Sax. *broðer*.

BROK, a badger; and is secondarily applied to a filthy person. *Broch*, Brit. and Corn. *broc*, Ir. *broc*, A.-Sax. a badger: and so, *brok*, in O. Eng. Wiclif, Ritson's Romances; and Shakspeare applies it, in the secondary sense, to a person; "Marry, hang thee, *brock*." *Brock*, a badger, Coles.

BROWSTER, a brewster, a brewer: from *brow*, A.-Sax. *browen*, and the termination *ster*; as in malt-ster, bake-ster: So, in O. Eng. *browster*, a brewer, Coles: *bruster*, in Ritson's Anthology. Ritson's account of the term *ster*, is erroneous. See *Ster*, in Wachter's Prolegomena.

BRUCH, *Brugh*, a metathesis of *burgh*; A.-Sax. *burg*.

BRUKE, *Bruik*, to enjoy, to possess, to use: pret. *brukit*: A.-Sax. *brucan*, frui, potiri, uti: So *brouk*, *brouke*, in O. Eng. Chaucer, Ritson's Romances, Phillips: "So *brouke* thou the croune." Geste of Kyng Horn. *Brouk*, *broke*, *bruke*, to use, or enjoy, Coles.

BRYM, *Breme*, fierce, eager, courageous, brisk: A.-Sax. *breme*, *bryme*: O. Eng. *brim*, R. of Brunne: *breme*, Chaucer.

BUD, *Budd*, a gratuity, a gift, a bribe: plur. *buddes*. *Budd*, Brit.

gain, profit, advantage. *Bote*, A.-Sax. compensatio (see *Bute*) *Beodan*, offerre. The Stat. of James V. c. 106, ordains, "that all judges sall do equal justice to the king's lieges, without ony partial counsel, rewardes, or *buddes*." Skene.

BUG-ABO, a hobgoblin; a bugbear: from *bwg*, *bwgan*. Brit. a hobgoblin, a scarecrow; and *bo*, an interjection of scaring, Lhuyd, Owen. *Abo*, or *abu*, in Irish, is an interj., of terrifying. So, Lamh-dearg-*abo* was the war-cry of the followers of O'Niel. Spenser's View of Ireland. Chaucer has *bug*, for a bugbear, and *buggis*, the plural: "Or ellis that blacke *buggis* wol him take." And so Spenser: "Be but as *bugs*, to fearen babes withal." And Shakspeare uses the word frequently: "With ho! such *bugs*, and goblins, in my life."

BUGIL, a bugle-horn: It is also applied to a bull, or a bullock: and so *bugle* in Eng. In some parts of the North, says Tyrwhit, a bull is called a *boogle*. *Bual*, Brit. means a wild ox, a buffalo: *Bual*, and *bual-gorn*, a buffalo's horn: *buchiawl*, a lowing or bellowing. Johnson derives the Eng. *bugle*, from the Sax. *bugen*: *bugan*, flectere: But, it is clear, that the term applied to the horn was derived from the name applied to the beast. Chaucer applies the term to a drinking horn: "And drinketh of his *bugle-horn* the wine." *Bugle*, buffe; a black horn, Bullokar.

BUIR, *Buire*, bore: pret. of *bere*, *bear*. "*Buir* the pryce," means bore the prize.

BUKE, *Buik*, a book: A.-Sax. *boc*: O. Eng. *buke*, R. of Brunne: So *buik*, in the dialects of Lancashire, Cumberland, and Westmarland.

BULLER, to boil, to gurgle, to welter: Fr. *bouiller*: Hence, the *Bullers* of Buchan, on the coast of Aberdeenshire, derive their name from the sea rushing in, and out, through the immense excavations of the rocks. *Buller*, in a secondary sense, means to make a noise like the gurgling, or boiling of

water: and so it is applied to the cry of the bittern, or moss-bull, and to the bellowing of a bull. Lyndsay, describing the qualities of his Papingo, says, she could "Blait lyke ane hog [sheep] and *bullr* lyke ane bull." *Bully-rock*, a bravo, from analogy, has the same origin, Coles. Yet, Skinner, and Johnson, are puzzled about the etymon: Dryden points to it, when he says, "a *bully* cannot sleep, without a *brawl*."

BULLERAND, *Bullering*, *Bulring*, part. pres. of *buller*, gurgling, boiling, raging, weltring; and secondarily, bellowing, bleating. In the romance of the Erle of Tolous, it appears, in the corrupted form of *burland*:

"Many a bold baron in that place
Lay *burland* yn hys own blode."

BUMBARD, *Bombard*, a cannon, a great gun: and so in O. Eng. Dict. 1691. It was also the name of a kind of balista, before the invention of cannon. Lat. *bombarda*. *Bumbar*, Brit. signifies a hollow noise, Owen. *Bumbard* was also the name of a large leather vessel, for holding liquor, otherwise called a black-jack. Shakspeare uses the phrase "baiting *bumbards*," for tippling. "You are lazy knaves, and here you lie baiting of *bumbards*, when ye should do service." *Bumbard* was also the name of a musical instrument, which is mentioned in *the Squyr of Lowe Degré*: and the term was metaphorically applied to a heavy, stupid fellow, a blockhead.

BUMMIL-BATIE, a simpleton, a booby: a cant word from *bum*, a drone; and *bautie*, the appellation for a good-natured dog. See *Blaitie-bum*, a term of much the same meaning.

BUNDEN, bound: A.-Sax. *bunden*, ligatus, obligatus: O. Eng. *bunden*, R. of Brunne, Ritson's Anc. Poetry, and Romances.

BURD, *Buird*, a board, a table; and so *burd*, in O. Eng. R. of Brunne: Brit. *burdd*, a table, a board, Davies, Owen. A.-Sax. *bord*.

BURDON, *Burdoun*, (Fr. *bourdon*) a large staff with a pike, a pilgrim's staff, a pike, a spear. *Burdon*, O. Eng. a pilgrim's staff, Coles.

BURE, bore: pret. and part. pa. of *bere*.

BURGEON, a bud, a shoot, the young sprig of a tree. Fr. *bourgeon*. *Burgeon*, v. to bud, to shoot; Fr. *bourgeonner*. O. Eng. *burjoun*, Wiclif: *burgyn*, Chaucer: "The bushes *burgyn* out blossoms and flowris." *Burjon*, a bud, a sprout, Coles. *Burgeon*, growing about, Id.

BURIAL, a variation of *berial*, q. v. So *burel*, in Chaucer.

BURN, water: Gael. *burn*, water: A.-Sax. *burn*: and so, *burn*, means water, in Yorkshire. In the common language, it is generally used, for hot water; as in Lyndsay:

> "To mak thinne aill thay think na falt,
> Of mekil *burne*, and lytil malt."

Burn also signifies a rivulet, the same as *burn*, *bourn*, in English, from A.-Sax. *burn*; and this word is frequent, in the topography of Scotland, but not in Ireland.

BURNEIS, to burnish, to polish; part. pa. *burneist*: Fr. *burnir*. *Burnish*, polish, Coles: *burned*, burnished, Id.

BURROWSTOUN, a burgh town.

BURSIN, burst: part. pa. of *burst*.

BUS, *busk*, a bush: Teut. *busch*, frutex; dumus, Wachter. Dan. *busk*, a bush, Wolfe. O. Eng. *bus*, *busk*, R. of Brunne, Chaucer, Ritson's Romances, and Shakspeare uses *busky*, for bushy: "How bloodily the sun begins to peer above yon *busky* hill." *Bus*, *buss*, for a bush, is still used in the N. of England, as well as in Scotland. *Busk*, a bush, Coles.

BUSK, to dress, to equip: and so *busk*, in O. Eng. Chaucer, Ritson's Anc. Poetry, and Romances. Pret. and part. pa. *buskit*, dressed, equipped. "A bonny bride is soon *buskt*." Adagia Scotica. *Busc*, *busq*, Fr. signifies a quilted, or stiffened thing, worn to keep the body straight, Cotgrave.

BUT, without, unless, except, besides: and so in O. Eng. *bute*, R. of Glo'ster, Maundeville: *but*, R. of Brunne, Chaucer, Hoccleve, Coles. A.-Sax. *bute*, sine, nisi, preter.

BUT, out, without: A.-Sax. *But*, *bute*, foras, extra: *but* is generally applied to the outer apartment of a house, in contradistinction to the *ben*, or inner apartment. *But*-end, Coles, must be the outer end: *but*-heads, the ends of planks, Id.

BUTE, *Bote*, help, remedy, compensation, satisfaction. *Budd*, Brit. advantage, gain: *bote*, A.-Sax. auxilium, reparatio: So in O. Eng. *bute*, Minot; *bote*, R. of Glo'ster, Chaucer, Blount. *Bute*, *bote*, as a verb, signifies to help, to remedy, both in the Scotish, and Old English. *Theft-bute*, under the stat. of Rob. I. was the composition, or ransom paid for a thief.

BUTH, a booth, a shop: *buth*, Brit. *buth*, Gael. a hut, a cottage; whence the Eng. *booth*, which Johnson derives from the Dutch *boed*.

BUTTOCK-MAILL, (from *buttock*, and *mail*, a tribute) the offering given to excuse a wencher, from doing penance. So also in Duncan Laider, or Mac Gregor's Test: "Fra adulteraris to tak the *buttock-maill*."

BY, besides, beyond: So also *by*, *bi*, in O. Eng. R. of Glo'ster, R. of Brunne. A.-Sax. *bi*, super, contra. *By* is used, in various other senses, in English.

BY, *Bye*, to buy: *bying*, buying: A.-Sax. *bygan* emere: O. Eng. *by*, *bye*, to buy, Hoccleve: and so Chaucer: "That thei ne might the boke *by*."

BYDE, to abide, to tarry: So *byde*, in O. Eng. Ritson's Anc. Songs: A.-Sax. *bidan*: "I *bide* my time," is the motto of the earls of Loudon. The war-cry of the Maxwells was antiently, "I bid you *byde* wardlaw." Bishop Hall cries out: "Nor can I *bide* to pen some hungry scene."

BYDAND, part. pres. of *byde*, abiding, dwelling; and in a secondary sense, tiresome, exhausting. Lyndsay, rallying the

king upon his propensity to "Venus werkis," says, "Beleif richt weill it is ane *bydand* gam." *Byding*, abiding, Coles.

Byik, *Byke*, a nest: So a bee's-*hyke*, is a bee's-nest. In a secondary sense, it signifies a swarm, or family: So Lyndsay has "the black *byik* of Babilone." It is a corruption of *big*, *bigge*, from A.-Sax. *byig*, *bigge*, a building, a habitation. See *Big*.

Byill, *Byle*, an ulcer, a tumor: A.-Sax. *bile*: O. Eng. *byle*, Wiclif: And so Shakspeare; "Thou art a *bile*, a plague sore, an embossed carbuncle, in my corrupted blood."

Byir, *Byre*, a cow-house: So *biar* is the term for a cow-house, in Ireland. *Buar*, Ir. means oxen, or kine; also, of or belonging to cattle, O'Brien. *Buarth*, Brit. a cow-yard, or fold, for cattle, Davies, Owen. *Byre*, A.-Sax. magalia.

Bystour, a violent, or factious person: "That *bystour* sal be brynt incontinent," says Lyndsay. *Buster*, Teut. immanis, Kilian: *bister*, tempestuosus, Ihre. The analogy is obvious with the English *be-stir*, from the A.-Sax. *be-stirran*, to move briskly, to labour strenuously. This opprobrious term, *bystour*, I have never seen, in any other place.

C.

Cace, *Cas*, chance: (Fr. *cas*) *acas*, *oncace*, by chance: So, in O. Eng. *cas*, chance: *on cas*, *upon cas*, by chance, Chaucer, R. of Brunne, R. of Glo'ster. *Cas*, chance, Coles.

Cadger, a person, who carries petty commodities about the country in panniers. Lyndsay describes his champions, in the Justing, as "Hobland lyke *cadgeris* rydand on thair crcillis." Such are also called *cadgers* in the N. of England, Ray: And *cadger*, in English, means a huckster, a higler, one who brings butter, eggs, and poultry, to market, John-

son; from *cadge*, to jolt, to shake, to carry on the back, N. Eng. and Scotish, Ray.

CAFF, chaff: A.-Sax. *caf*, palea. So *caffe*, in the Yorksh. dialect: And *caff*, as a verb, signifies, to separate the chaff from the corn.

CAICHIE, *Cache*, catch, a game, or sport, at which Lyndsay, in ridicule, represents the parson as expert

"Thocht I preich not I can play at the *caiche*,
I wait thare is nocht ane amang you all
Mair ferylie can play at the fute-ball."

A MS. Glos. on Mr. Caley's copy of the play, explains this term hurling, or houlting. *Cacche* is the old form of *catch*, in Chaucer.

CAIDGIE, *Keadgie*, cheerful, merry, playful: Hence, *caidgilye*, merrily: So *kedge*, in Eng. dial. brisk, lively, Ray, Ash. It is so used, in Suffolk, Coles. Teut. *kodde*, facetiæ, perhaps: *Koddigh*, facetus, jocundus, Kilian.

CAILL, *Kaill*, coleworts, cabbage: Eng. *kale*, Ash. Brit. *cawl*; Arm. *caulen*; Ir. *cal*; A.-Sax. *caul*. *Caill*, in a secondary sense, means a broth, or stew: Thus Lyndsay, "Ane cunning cuke quhilk best can sessoun *caill*." So *cael* in the Yorksh. dialect, and *keal* in the N. Eng. Ray. See *Water-kail*.

CAIP, *Kepe*, to catch, to intercept: And so *kepe*, in the N. of Eng. Ray. Brit. *cip*, a sudden snatch: A.-Sax. *cepan*, captare.

CAIPIS, caps: plur. of *caip*, *cape*. *Cappe*, in Chaucer. Brit. *cap*; A.-Sax. *caeppe*.

CAIST, *Keist*, did cast, threw: pret. of *cast*.

CALD, *Cauld*, cold: A.-Sax. *cald*: So *cald*, *cauld*, in the N. Eng. Chaucer, and Gower, use *cale*, for cold.

CAMPIOUN, a champion, a stout fighter: Fr. *champion*.

CAN, *Ken*, to know: pres. *can*, know: So *can* in O. Eng. Chaucer. A.-Sax. *caennan*, scire; *can*, novi, Lye. *Cannie* means knowing, skilful; from A.-Sax. *canne*, cognitio, Lye.

CAN, a corruption of *Gan*, began: So *can*, in O. Eng. Chaucer, Spenser, Ritson's Romances.

CANT, *Canty*, cheerful, lively, merry: And *cant*, v. to tell merry tales. Brit. *canu*, to sing; *canawd*, singing: A.-Sax. *cantic*, canticum: Lat. *canto*. So, *cant*, *canty*, in O. Eng. lively, brisk, Minot. *Cant*, in Lancashire, cheerful, T. Bobbin. *Cant*, in the N. of England, and in Cheshire, lusty, Ray, Coles. *Cantation*, a singing, Coles.

CANTEL, a fragment, a piece, a division: O. Fr. *chantel*: O. Eng. *cantel*: "Of no parte ne *cantel* of a thing;" Chaucer: And so Shakspeare: "The greater *cantle* of the world is lost with very ignorance:" And Dryden has *cantlet*, for a fragment, or piece. *Cantel*, a lump, or heap, Coles.

CANTELENIS, *Cantelis*, tricks, pranks: So Lyndsay:

"I knaw fals schiphirds fyftie fudder
War thair *canteleinis* kend."

And in Holland's Howlat:

"In came japane, the Ja, as a jugloure,
With castis, and with *cantelis*, a quynt caryare."

Cantilene, O. Eng. signifies a tale, a song, a common speech, like a jugloure, perhaps, Blount.

CAP, a wooden cup, or bowl: A.-Sax. *copp*: Swed. *kappe*, calix, poculum. *To play cap-out*, means to drink; to drink freely. So Lyndsay: "He and I sall *play cap-out*:"—"Fill in, and *play cap-out*."

CAPEL, a horse, a work-horse, a sorry horse. Brit. *cephyl*: Ir. *capall*: Scoto-Ir. *capul*: O. Fr. *caval*: O. Eng. *capel*, a work-horse, a sorry horse: So in Pierce Plowman: "Gave him *capels* to his carte." And thus Chaucer:

" To kepe him on his *capel* out of the slough:
And if he falle from his *capel* eftsone."

In the Tournament of Tottenham, *capel* is the term, throughout, for the steeds of the combatants, who are country clowns, contending for *Tibbe*, the Reve's daughter. *Capel*, a horse, Coles.

CARIBALDIS, censorious, crabbed old fellows: So Lyndsay:

" On ladronis for to loup ye will nocht lat,
Howbeit the *caribaldis* cry the corinoch."

Carybald also signifies a scurvy, or scabbed fellow: Dunbar, in his *Flyting*, calls Kennedy a " foul *carrybald*."

CARIONIS, carcases, carrions, sarcastically, applied to living bodies: So Lyndsay:

" Quhare is the meit and drink delicious,
With quhilk we fed our cairful *cariounis*."

Thus Shakspeare: " Swear priests, and cowards, and men cautelous, old feeble *carrions*." Chaucer writes the word, *caraine*, *carrein*, *carionne*. From the Fr. *charoyne*, probably, a carrion, a carcass.

CARK, care, anxiety, penuriousness, sordidness: Brit. *carc*; A.-Sax. *carc*, *cearig*: So also, *cark*, in O. Eng. Ritson's Romances, Chaucer, Spenser. *Cark*, as a verb, signifies to care, or be solicitous about; as in Chaucer and Spenser: And so, in an Old English song, temp. Edw. II. " For hire love y *carke* ant care." *Cark*, in Lancashire, to be careful, and diligent, T. Bobbin.

CARL, *Carle*, a rustic, a rude, surly fellow, a churl, an old fellow, a man. Brit. *carl*, a miser: A.-Sax. *carl*, masculus, rusticus: So *carl*, in O. Eng. Phillips, Eng. Dict. 1691. And thus Chaucer:

" The miller was a stout *carl* for the nones,
Ful bigge he was of braun, and eke of bones."

Spenser uses the term, frequently: " And the fiers *carle*

commanding to forbeare." And so Shakspeare: "Or could this *carle*, a very drudge of nature's, have subdue'd me in my profession." It is still used, in the English dialects, T. Bobbin; and in Scotish, for an old man. *Carl*-cat means a *he*-cat: And so, in the Yorksh. dialect.

CARLIN (fem. of *carl*), an old woman; a hag. The *gyre carling* was the appellation of a well-known witch, about whom several popular tales were told, in Lyndsay's age.

CARP, to speak, to talk, to cavil; to speak or write satirically. Lyndsay, speaking of the Scotish poets, says: "Stewart of Lorne will *carp* richt curiouslie." So *carp* is used in those several senses, in the Old English, P. Plowman, Ritson's Romances, and Chaucer, who says of his Wife of Bath: "In felawship wel coude she laughe and *carpe*." And in the Turnament of Tottenham; "Of all the kene conquerours to *carpe* is our kinde." The word is used, in the last sense, to speak, or write, satirically, or crabbedly, by Hooker, and Herbert: and Shakspeare has *carper*:

"———— I have not these weeds,
By putting on the cunning of a *carper*."

CARRAIL is the antient Celtic name of *Crail*, a royal burgh, on the coast of Fife. "*The auld rude of Carrail*" means the old cross of *Crail*, to which people were accustomed to go, of old, for health; and thus, Lyndsay:

"And sum in hope to get thair haill,
Rinnis to the auld rude of *Carraill*."

CARTIS, carts; plur. of *cart*, from the Brit. *cart*. The term was formerly applied to a *chariot*; and so also, in the O. Eng. Chaucer has *carte*, for a chariot, and *carter*, for a charioteer.

CARTIS, cards: Fr. *cartes*.

CAS, chance; Fr. *cas: a cas, on cas*, by chance. So *cas* in O. Eng. R. of Glo'ster, R. of Brunne; and thus Chaucer:

" Were it by aventure, or sort, or *cas*." And he has *upon cas*, for by chance.

CAST, plur. *Castis*, a touch, a stroke, an art, artifice, or contrivance: So *cast* in O. Eng. Chaucer; *caste*, Ritson's Romances: from Brit. *cast*, a trick. Gawin Douglas frequently uses the plural, as " *castis* poetical;" " *castis* of oratory;" " The mony werkmen and thair *castis* sle." Trans. of Virgil.

CAST, a lot, a set, also a task: And so in O. Eng. Spenser has " a *cast* of faulcons;" and Sydney, " a *cast* of merlins." Arcadia.

CATERVE, for the rhyme, properly *Caterre*, a catarrh: Fr. *catarre*. It also signifies an imaginary disease, which the common people suppose is caught by handling cats, Leyden.

CAVEL, a sorry fellow, an ignorant fellow; as in Lyndsay: " Ane *cavell* quhilk was never at the scule." The term is used for a sorry fellow, in Christ Kirk on the Green: " The kenzie cleikit to the *cavell*." It was probably borrowed, from *capel*, or *caphel*, signifying a sorry horse; from the Gaelic *capul*: O. Fr. *caval*.

CAULD, *Cald*, cold: A.-Sax. *cald*: So *cauld*, *cald*, in the N. of England.

CAUTELE, a caution, a craft, a trick, a quirk: Fr. *cautelle*: O. Eng. *cautele*, Chaucer: and so Maundeville: " And he was fulle of *cauteles*, and of sotylle disceytes." And Shakspeare, " No soil, nor *cautel*, doth besmirch the virtue of his will." *Cautele* was a term, both in the Scotish, and English law, for a caveat, to delay proceedings. And thus, Lyndsay, speaking of the final judgment, says,

" That day sall pas be peremptoris
Without *cautele*, or dilatoris."

K. James uses the term in his " Rewlis and *Cautelis* of Scottis Poesie." *Cautele*, a taking heed, Bullokar. The

best English writers once used, *cautel*, *cautelous*, *cautelously*: But, Johnson says, these words are not now in use.

CAWSA, for the rhyme, a causey, a street, or way. Fr. *chaussé*; Ir. *casan*, a path. Eng. *causey*, and *causeway*. Johnson.

CAWSAY-PAIKER, a street-walker; one who walks the streets idly, or for the purpose of selling commodities. Lyndsay calls the Pardoner, "Ane commoun publick *cawsay-paker*."

CEDULE, a schedule, a writing: O. Eng. *cedule*: Fr. *cedule*: Brit. *chwedyl*; a saying, a sentence, a discourse, a story, Owen.

CELSITUDE, highness: Lat. *celsitudo*: O. Eng. *celsitude*, Bullokar. So Chaucer; "Goddes of love, and to thy *celsitude*."

CERTES, truly, verily, surely. Fr. *certes*: O. Eng. *certes*, Chaucer, Spenser; and so Shakspeare: "*Certes* she did; the kitchen vestal scorned you."

CHAFFERY, merchandise, wares: Also, traffic; from *chaffer*, to traffic, to buy and sell: So *chaffery*, and *chaffer*, in O. Eng. Skelton, Dryden: And, in Chaucer, we may see the older form of this word, both as a noun, and a verb:

"Hir *chaffaré* was so thrifty, and so newe,
That every wight hath deintee to *chaffare*."

Spenser uses *chaffer*, to traffic; and *chaffery*, for traffic.

CHAFTIS, the jaws, the chops. And so *chafts* in the N. of England: plur. of *chaft*: *chaft-blaid*, the *jaw*-bone. Swed. *kaeft*, maxilla, Ihre.

CHAIP, to escape: pret. *chaipit*, escaped: Fr. *echaper*.

CHAIS, to chase: part. pa. *chaist*, chased: Fr. *chasser*.

CHALMER, a chamber: Fr. *chambre*.

CHALMER-GLEW, chamber-sport, conjugal dalliance. So, also, in Clapperton's *Wa Worth Maryage*, the wife says:

" Thus am I thirlit unto ane schrew
Quhilk dow nothing of *chalmer-glew*."

And it is used in the same sense, by Henryson, in the fable of *Sire Chantecleir, and the Fox*. It is a compound of *chalmer*, and *glew*, sport: to *chamber*, in O. Eng. signified to wanton, to intrigue. *Chambering* is a Scripture word, for debauchery, riotousness.

CHALMERLAIN, a chamberlain. It was formerly the title of a steward, or bailiff.

CHANOUN, a canon: A.-Sax. *canon:* Fr. *chanoine.*

CHAPLARIE, a scapulary; by corruption. See *Scapellarie.*

CHAPMAN, a pedlar. A.-Sax. *ceapman*, mercator, nundinator: O. Eng. *chapman*, a merchant, R. of Glo'ster, Chaucer: And so Shakspeare: " You do as *chapmen* do, dispraise the thing, that you desire to buy."

CHEIP, to chirp, or squeak with a feeble shrill voice: So Lyndsay; " We sall gar chikinnis *cheip*, and gaislingis pew." So *cheepe*, in O. Eng. Fr. *pepier*, Cotgrave. It is an imitative word, to express the noise made by young birds, and small animals.

CHEIR, *Chere*, the countenance, the aspect. Fr. *chere:* O. Eng. *cheer*, R. of Glo'ster, Wiclif, Hoccleve, Gower, Lydgate. And so Chaucer: " Upon her *chere* he wold him oft avise:" And Spenser: "But of his *cheere* did seem too solemn sad." And Shakspeare: " All fancy sick she is, and pale of *cheer*."

CHEIS, *Chese*, to choose: pret. *cheisit*, choosed. A.-Sax. *ceosan*, *cisan*, eligere: O. Eng. *chese*, R. of Glo'ster, R. of Brunne, Wiclif; and so Chaucer: " To *chese* whether she wold him save, or spill." So *chese*, to choose, in the Lancashire dialect; and *cheise*, in the Scotish dialect.

CHENE, *Cheinze*, a chain, a fetter: Fr. *chaine.* Lyndsay uses

the singular, in the sense, which we now use the plural: "Fair ladyis thair *chene* may not eschaip."

CHERISIT, cherished: part. pa. of *cheris*, to cherish: O. Eng. *cherice*, Chaucer: Fr. *cherir*.

CHEVE, from Fr. *achever*, to achieve, to come to an agreement, or conclusion; to succeed. So *cheve*, in O. Eng. R. of Brunne, Maundeville, and Chaucer: "Evil mot he *cheve*." *Chieve*, in Lancashire, to succeed, or prosper, T. Bobbin.

CHEVIS, from Fr. *chevir*, to come to an agreement, to compass, to achieve, to maintain, Barber's Bruce. So *chevice*, in O. Eng. Chaucer, Hoccleve, Phillips.

CHEVISANCE, an agreement, or composition, an achievement; also an advantage, or profit. Fr. *chevissance*: O. Eng. *chevisance*, R. of Brunne, Chaucer, Phillips: And Spenser uses the word, for an achievement, and for an agreement, Coles.

CHILD, *Chield*, a royal youth, a young man: And so *child* in O. Eng. from A.-Sax. *cild*, infans, puer. In old poetry, and romance, the term *child*, like infans, bachelier, &c., was applied to a young man, before he was made a knight. So *child* Morice, who, in most of the Scotish editions of this popular ballad, is called *Gil* Morice, from the synonymous Scoto-Irish term *gille*, signifying a young man. In the romance of Sir Tryamoure, he is repeatedly called *chyld*, before he was made a knight: And so Horn *child*, in the Geste of Kyng Horn. In Spenser's Fairie Queen, Sir Tristram is called *Child* Tristram, before he was made a knight, and not after, as Dr. Percy states, in his note on Shakspeare's Lear, where the term is applied to Rowland: "*Child* Rowland to the dark tower came." In the dialects of Scotland, and the N. of England, *chield*, pronounced *chiel*, is used in the sense of fellow.

CHIRAGRA, the gout in the hand: So also in Eng. Coles. Lat. *chiragra.*

CHIRK, to make a chattering, or grating noise; to chirp. A.-Sax. *cearcian*, stridere, crepitare: O. Eng. *chirk:* So Chaucer: "All full of *chirking* was that sory place." "And kisseth hire swete, and *chirketh* as a sparwe." Id. And Gower, in his description of the House of Slepe, says: "There is no dore which may *chark.*"

CHIRURGIANE, a surgeon: O. Eng. *chirurgeon:* Fr. *chirurgien.*

CHURLE, a rude, surly, austere man: as in English: A.-Sax. *ceorl.* Johnson has collected *churl*, in various senses, with *churlish*, *churlishly*, and *churlishness.*

CINCQ *and* SYCE, Fr. *cinq* and *six*, five and six; terms at dice.

CINQUE-PACE, a grave kind of dance, the measure of which was regulated by the number *five:* Fr. *cinq-pas.* It is mentioned, in *Microcosmus:* "Do your *sinque-pace* cleanly." And by Shakspeare, as a grave dance, in *Much Ado.*

CIRCUITE, Fr. *circuit*, is used, as a verb, the same as in O. Eng. to make the *circuit*, to go round.

CLAG, to obstruct, to adhere to, to clog, to clot, to besmear: pret. and part. pa. *claggit.* A.-Sax. *claeg*, clay, clayey. It is obviously of the same origin, as the Eng. *clog*, which is supposed by Skinner, to come from *log:* More probably from the Brit. *clog*, a stone, which may have been used, as a *clog*, or obstruction.

CLAGGOKIS, plur. of *claggok*, a draggletail, a wench, whose clothes are *claggit*, or bedaubed. From *Clag.*

CLAIS, *Clayis*, *Claithis*, clothes. A.-Sax. *clathes:* So *claise*, in Cumberland; *claiths*, in Westmoreland; and *clathes*, in the Yorkshire dialect, Clavis.

CLAITH, cloth: And so *claith*, in the North, and West of England: A.-Sax. *clath.*

CLAM, did climb, climbed: pret. and part. pa. of *clim:* So

clam, was the O. Eng.: pret. R. of Glo'ster; *clamb*, in Chaucer. *Clam* is still used in N. English, and Scotish.

CLAN, *Clann*, a tribe, a race, a family: Ir. *clann*. This was the general denomination, among the Irish, and Scoto-Irish Celts, for the numerous tribes, into which they were divided. It has been adopted by the best English writers; and is sometimes used, contemptuously, Johnson. It is used, as a poetic word, by Milton, Dryden, and Swift.

CLATTER, to make a clashing, or rattling noise; to tattle, or talk much: and so, *clatter*, in Eng. is used nearly in the same sense, Johnson. A.-Sax. *clat-runge*, crepitacula: Teut. *klateren*, strepere, Kilian. *Clatter*, to make a noise, in the Lancashire and Westmoreland dialects.

CLATTERARIS, plur. of *clatterar*, a tattler, a tell-tale.

CLAUCHT, snatched, seized hastily: pret. of *cleik*: So *clawt*, *claught*, in the Yorksh. dialect, mean snatched.

CLEIK, to catch, or lay hold of, to snatch: also to pull, or tuck up: pret. *cleikit*: A.-Sax. *gelaeccan*, capere, rapere. So *cleke*, *cleche*, *kleke*, in O. Eng. Ritson's Romances: *Cleik*, *click*, *cleck*, in Lancashire, Westmoreland, Cumberland, and Northumberland, mean to snatch, to catch hastily: and so *klick*, in Lincolnshire, Eng. Dict. 1691. From *cleik* is derived *cleket*, Scotish, *cliket*, *clicket*, English, the latch, bolt, or fastening of a door; and secondarily the key, as in Chaucer.

CLEITH, to clothe: pret. *cleithit*, clothed: So *cleth*, to clothe, in O. Eng. Ritson's Romances: A.-Sax. *cloth*, vestimenta.

CLEITHING, *Clething*, clothing, clothes, from *cleith*.

CLEKK, *Cleck*, to hatch: part. pa. *clekkit*, hatched. So *cleck*, to hatch; and *cleck*, a brood, in the N. of England. It is from *clock*, *cluck*, the cry of a hen, while hatching. Brit. *cluc*, a clucking: *clocian*, to cluck, as a hen. A.-Sax. *cloccan*, glocire.

CLENE, *Clein*, clean; also quite, complete. A.-Sax. *clene*, *claene*. O. Eng. *clene*: and *clean* is still used in this extended sense. Johnson.

CLENGE, to cleanse: part. pa. *clengit*, cleansed: So *clenge*, in O. Eng. Coles. A.-Sax. *cleansian*.

CLEPE, *Cleip*, to call, to name: So *clep and call*, a law term. Brit. *clep*, a clack, or harsh noise; *clepiaw*, *clepian*, to clack, to babble, Davies, Owen. A.-Sax. *clepan*, clamitare; *clypian*, clamare, vocare, Lye. So *clepe*, in O. Eng. to call, to name, R. of Glo'ster, Wiclif; and Chaucer: "*Clepe* at his dore, or knocke with a stone." "Which that men *clepe* the heven." Id. And so Spenser: "He Anamnestes *cleped* is." And Shakspeare: "they *clepe* us drunkards."

CLERK, *Clark*, a scholar, a man of learning, a person in holy orders: and so *clerk*, in O.Eng. R. of Glo'ster, Minot, Chaucer, who calls his university student the *clerk* of Oxenforde. Brit. *clerig*: Ir. *clcirach*: A.-Sax. *cleric*.

CLEUCH, *Cleugh*, *Clough*: plur. *cleuchis*, a hollow, between steep banks, a ravine, a narrow glen. A.-Sax. *clough*, Somner: whence *clough*, in Domesday-Book, and in O. Eng. Coles, Skinner: *clough*, in the N. of Eng., a valley, between steep hills, Ray.

CLIM, to climb: *climmis*, climbs: So *clim*, in O. Eng. R. of Gloster: A.-Sax. *climan*. The pret. and p. pa. is *clam*, the same as in O. Eng. R. of Glo'ster.

CLIP, *Clippe*, to embrace, to grasp: pret. and part. pa. *clippit*, *clipt*: A.-Sax. *clippand*: So *clip*, *clippe*, in O. Eng. As Minot: "Who sall you *clip* and kys." And Chaucer; "He kisseth hire, and *clippeth* hire ful oft." And Wiclif: "Jesus *clipit* a young child." So also in Marston's Pigmalion: "That *clipt* a cloude, insteede of heaven's queene." And Shakspeare: "O! let me *clip* you in arms, as sound as when I woo'd." Caxton's Chronicle informs us that, "This land *heet*

[called] sometime Albanie is all about *by-clypped* with the se."

CLIPPIS, hooks, grappling irons: plur. of *clip.*

CLIPPIT HEID, means a head, having the hair cut off; the tonsure of the monks: *clippit* is the pret. and p. pa. of *clip*, to cut with a scissars. To *clip the head*, means to cut the hair of the head: So *clip*, in O. English. Eng. Dict. 1691.

CLIPS, an eclipse: "Becaus ane *clips* fell in the mone." Lyndsay. As a verb, it signifies, to eclipse. So *clips* in O. Eng. Chaucer, who also uses *clipsy*, as an adj.:

"Now is it faire, and now obscure,
Now bright, now *clipsy* of manere."

CLOIFFIS, the clefts: plur. of *cloif*: A.-Sax. *clof*, *cleof*: O. Eng. *clef*, R. of Brunne.

CLOUT, a patch, a piece, a clout; and secondarily, a blow, a stroke. Brit. *clwt*, a piece, a patch; hence the English *clout*. *Clout* is also used, as a verb, in the same senses. *Clut*, in Lancashire, is a blow; and as a verb, to strike.

CLUKE, a clutch, a claw. It is the old form of the Eng. *clutch*, which Johnson says is of uncertain etymology. In many words, the Scotish language has retained the powers, and pronunciation of the Saxon c, or *k*, while it has been softened, in the polished English, to *ch*; and sometimes, to *tch*: as Sax. *kyrc*; Scot. *kirk*; Eng. *church*. Sax. *pic*; Scot. *pick*; Eng. *pitch*, &c. The cognate word, in the Teut., is *klugue*, unguis, Kilian.

COARCTIT, restrained, subjected: part. pa. of *coarct*. It was used in the O. English, in the abbreviated form of *coart*, Coles. So *coarted*, in Chaucer. And, in Lydgate's Life of St. Edmund: "He coud the reynes *coarten*, and restreyne."

COD, a pillow; also the scrotum: and so *cod* in the N. of England, Ray. In Lancashire, the testicles are called *cods*, T. Bobbin. Chaucer uses *cod*, for a bag: "O wombe, O

belly, stinking is thy *cod.*" Brit. *cod*, a bag, a pouch, a budget: A.-Sax. *codd*, pera, testiculorum saccus. *Pin-cod*, Scotish, is a pincushion; and so *pin-cod*, in the N. of England, Ray. *Cod-wair, codwer*, is a pillow-slip; from *cod*, and the A.-Sax. *wuer*, retinaculum, Lye.

Coft, bought, did buy: pret. and part. pa. of *coffe*, to buy and sell, to traffic: and so *coffe* is a trafficker; and secondarily, a cheat, a knave: *Pedder coffins* mean pedling dealers, traffickers, or cheats. *Cowf* is still used, in the common language, for a mean fellow, a rustic. And *cove*, in the canting speech, signifies a *man*, a fellow. Cant. Dict.

Cog, *Cogge*, a boat: O. Eng. *cog, cogge*, Coles, Cowel; and Chaucer: "That in a *cogge* to loud weren igo." Brit. *cwch*, a boat, Owen. And see Du Cange, in vo. *cogo*, for an account of the word. Teut. *kogghe*, celox, Kilian. From *cog*, the term was changed to *cock*; as in Shakspeare; and hence, the English, *cock-boat.*

Coil, a coal, coal: plur. *coillis*: A.-Sax. *col*, carbo.

Coill, a cowl, a hood: Brit. *cwvyl*: A.-Sax. *cufle, cugle, cuhle*: So Pope: "What differ more, you cry, than crown, and *cowl?*"

Coilzearis, colliers; from *coil.*

Coks-bones, *Coks-wounds*, were common exclamations, as *God's 'ounds*, now used: So Lyndsay: "*Coks-bons!* how cam I heir?" And in Chaucer: "Tell us a fable anon, for *Cokes bones.*" Among the many oaths, which are used by Lyndsay, there are:

"Be *Coks* passion;" "Be *Coks* toes;"
"Be *Coks* hart blude;" "Be *Cocks* wounds;"
"Be *Coks* bones;" "Be *Coks* mother."

These were all common in the days of Chaucer. They were profusely used by the old English dramatists. *Cok*, and *Coks*, in all those oaths, are corruptions of *God*, and *Gods*. Chau-

cer uses the term, indiscriminately, in the pure, and corrupted form: "I make a vow by *Goddis dygne bones*;" "Tell us a fable anon, for *Cokes bones*." And, in the same manner, Lyndsay writes, "Be *Cokis* mother;" and, "Be *Gods* mother."

COLLATIOUN, a conference, an interview: To make *collatioun*, means, secondarily, to have sexual intercourse. O. Eng. *collation*: and thus Chaucer:

"That in thy chambre, I, and thou, and she,
Have a *collation*, and wost thou why."

COM, *Cum*, to come. A.-Sax. *coman*. *Come*, the pres. is frequently used, for *came*, the pret.: So also, in the O. Eng. *com* is used for *came*, by R. of Glo'ster, R. of Brunne, Minot, and in Ritson's Romances. *Com* is still used for *came*, in the N. of England.

COMMOUN, to communicate, to converse: O. Eng. *commune*, Coles: Spenser writes it *commen*, for the rhyme.

COMPANARIE, companionship, good fellowship.

COMPANYE, to accompany: pret. and part. pa. *companyit*: Fr. *compagnie*: So *company*, in O. English, Shakspeare.

COMPANZEOUN, a companion: Fr. *compagnon*.

COMEPRE, *Compeer*, a fellow, an equal, a companion, a gossip. Fr. *compere*: And so, *compere*, in O. Eng. Chaucer: "Of Rouncevall, his frend and his *compere*." And see *compeer*, in the same senses, in Blount, and Phillips.

COMPLEIS, to please. Fr. *complaire*.

COMPTE, account, value, estimation. Fr. *compte*: O. Eng. *compte*, Chaucer: "Tuke na *compt*," mean took no heed.

COMPTE, to account, to value, to esteem: and so *compte* in O. Eng.: pret. and part. pa. *comptit*: Fr. *compter*.

CON, put for *Coney*, a rabbit, to suit the rhyme. Brit. *cwning*.

CONDAMPN, to condemn, to damn: pret. and part. pa. *con-*

dampnit: So *condampn*, in O. Eng. Chaucer: O. Fr. *condampner.*

CONFORT, for *Comfort*, as in O. Eng. Minot, Hoccleve.

CONJUNIT, conjoined: pret. of *conjoin.*

CONQUES, to conquer, to make conquests, to acquire: pret. and part. pa. *conqueist*: part. pres. *conquessing:* Fr. *conquerir.*

CONTRACKIS, contracts.

CONSTRIE, abbrev. of *consistorie*, the consistory, or ecclesiastical court.

CONTRAIR, against, contrary to. Fr. *contraire. Contrair* is also used as a verb, to contradict, to thwart, Wyntown. So to *contraire*, in O. English, Wiclif, Hoccleve; and thus Chaucer:

> " In all the court ne was ther wif ne maide,
> Ne widewe that *contraried* that he saide."

CONTRAMAND, to countermand. Fr. *contremander.*

CONVOY, insinuation. Thus the adhortation to Lyndsay:

> " With weill waillit wordis, wise, and familiar,
> Of queynt *convoy*————."

So, *convoy*, as a verb, means to impart, to insinuate; like *convey* in Shakspeare, and Locke.

COPPER, a cup-bearer; from *cop*, a cup: A.-Sax. *copp.*

CORBIE, the raven. Fr. *corbeau.*

CORCE, body, person; as in O. Eng. Chaucer: " I pray to God to save thy gentle *corce.*" See *Cors.*

CORD, an appropriate *cord* worn by the monks, as a part of their insignia.

CORDINERS, cordwainers, shoemakers. So in English *cordiner*, for cordwainer, a shoemaker, Coles. It is from *cordevan*, a kind of Spanish leather of *Cordova.* The term was also applied to home-dressed leather, particularly, horse-skin: and this is often meant, by the word, in the old poets. Dray-

ton, in his Dowsabel, describing the shepherd's dress, says: "His cockers were of *Cordiwin.*" *Cordiwane*, O. Eng., a dry hide, Coles.

CORENOCH, (Ir. *coranach*) is the term, for the funereal cry of the Irish, and Scoto-Irish women. It also signified a war-cry, or cry of alarm: Thus, "Cryand the *corynoch* on hie." Battle of Harlaw: and so Dunbar, in his *Daunce:*

"Be he the *corenoch* had done schout,
Ersche men so gadderit him about."

Lyndsay uses it in both senses; as a funereal cry, and a cry of alarm: "Cryand for you the cairful *corenoch.*" And again, in his Answer to the King's Flyting:

"On ladronis for to loup ye will nocht lat,
Howbeit the caribaldis cry the *corenoch.*"

COR·MUNDUM, the first words of a prayer, by the Roman catholics.

CORNCRAIK, the land-rail; so called from its cry, a constant reiteration of *craik, craik.* Brit. *creoh,* a scream, a shriek.

CORRUMP, to corrupt: pret. *corrumpit*: Fr. *corrompre*: Lat. *corrumpo*: O. Eng. *corrump*: So Chaucer:

"The clotered blood, for any lechecraft,
Corrumpeth, and is in his bouke ylaft."

CORS, *Corse,* a body, whether living, or dead; the body, the person: plur. *corses*: So *cors* in O. Eng. R. of Glo'ster, and Chaucer: "God shilde his *cors* fro shonde." It is still used, in the common language, for a dead body, Ray: So Shakspeare: "Meet, and ne'er part till one drop down a *corse.*" Brit. *corf:* Ir. *corp*: Fr. *corps.*

CORS-PRESENT, a mortuary, or funeral present, which was given to the parson, or vicar, upon the death of a parishioner; and which, from usage, was established as a right. The same custom also existed in England; Phillips, Blount, Coles. The *cors-present,* which Lyndsay represents, as levied by

the vicar, was a cow, on the death of each person, and the upmost clothing, whether bed, or body clothes, of the deceased. He repeatedly inveighs against this custom, for which he says, "Thay haif na law, except consuetude." The *corse-present* was payable, under the Old English law, Bailey.

COTTAR, a cottager, a person who lives in a *cot*. A.-Sax. *cot*: Brit. *cwt*, *cot*, a cottage, Coles: and so Shakspeare: "Call me Rosalind, and come every day to my *cot*, and woo me."

COUD, *Couth*, could, was able: pret. of *can*: So, *coud*, *couthe*, in O. Eng. Chaucer: *couth*, in R. of Glo'ster, and R. of Brunne.

COVE, a cave: Brit. *cof*, a hollow body: Eng. *cove*, a creek, a shelter, a cover, Johnson.

COVER, in vulgar speech, *cower*, to recover: So *Cover*, in O. Eng. Chaucer, Ritson's Romances: and *cover*, in the Yorkshire dialect.

COULPE, a fault: and so *coulpe*, in O. Eng. Chaucer, Coles. *Culpe*, in Ritson's Anthology. Fr. *coulpe*.

COUNT, an account; also to account, to value, to esteem: So *count*, in O. English, as in Chaucer: "I *count* him nat a flie." And so in Spenser. See *Compte*.

COUNTRING, muttering, reciting, speaking: part. pres. of *counter*, to speak, to recite, to rehearse. Fr. *conter*.

COURTESSE, civil, well-bred, courteous: O. Eng. *curteis*, Chaucer: Fr. *courtois*.

COUP, to overturn, to upset: so a cart, the body of which turns up, to shoot the load, is called a *coup*, in Scotland, and in the N. of England, Ray.

COURTICIANE, a courtier, which Chaucer calls a *court-man*. *Courticiane* is formed, like many other words, for the rhyme; as *historicience*, *Pharisiance*.

COUTH, known, familiar, common; also, affable, complacent: So *couth*, *couthe*, in O. Eng. Chaucer, Ritson's Anthol. A.-Sax. *cuth*, notus, familiaris, Lye. Whence, *un-couth*.

COVYNE, a combination, a conspiracy, a secret agreement, an intrigue: So *covyn*, in O. Eng. Chaucer, R. of Brunne: *covine*, in the Eng. Law, a deceitful, or fraudulent agreement, Phillips, Cowel. Brit. *coven*, a covenant, Owen. O. Fr. *couvine*.

COW-CLINK, a low woman, a whore. A cant term, perhaps from the *cowcleaning* of the Yorkshire dialogue, Clavis.

COWHUBIE, a stupid fellow, a booby: So also in Gawin Douglas's Virgil: "Knychtis are *cowhubyis*, and commouns plukkis crawis." It is a compound of *cow*, and *hubie*, or *hobby*, which last, in the com. lang. of England, as well as of Scotland, means an awkward fellow.

COWP, to buy and sell, to traffic: So *cowp*, in the North, and *cope*, in the South, of England, Ray. Thus in Lydgate's *London Lickpenny*:

"Where Flemings began on me for to cry,
Master, what will you *copen* or buy?"

A.-Sax. *cypan*, *ceapian*, Lye.

COY, quiet, still: Fr. *coy*: So, *coy*, in O. Eng. R. of Brunne; and in Chaucer, who uses it as a verb: "And *coyen* hem, that thei saie no harm of me."

CRABING, fretting, displeasing: part. pres. of *crab*. In English, *crabbing* signifies, *fighting together*, applied to hawks, Ash; from A.-Sax. *crabba*, cancer.

CRACK, *Crak*, (Fr. *crac*: Ir. *crac*) a loud, and sudden sound, the report of a cannon: So, *to let crack*, means to make a report, to fire off; as in Lyndsay: "All hir cannounis sche *leit crak* at anis." *Crack* also means a speech: So, in Lyndsay, "*Colorit crack*," a plausible speech. "All *cracks* may not be *trowed*." Scots Proverb. Also a boasting speech;

and so, *crake* is used by Spenser: "Leasinges, backbytinges, and vaineglorious *crakes*." Barbour calls the firearms, which were employed, by the English, against the Scots, in 1327, "*Crakys* of war."

CRACK, *Crak*; (1) to chat, to converse; (2) to talk, in a boasting, or self-sufficient manner; (3) to make a loud, and sudden sound, as the report of a gun. Fr. *craquer*: A.-Sax. *cracettan*, crocitare. So *crak*, *crack*, in O. Eng. As in Chaucer: "He *craked*, bosted, and swore it was not so." And so Spenser: "Then is she mortal borne, how so ye *crake*." And Shakspeare uses *cracker*, for one, who talks boastingly: "What *cracker* is this same, that deafs our ears, with this abundance of superfluous breath?" In Cumberland, to *crack* means to challenge, Relph.

CRAFT, "*The men of craft*" mean the craftsmen, tradesmen. *Craft*, as in English, means a manual art, or trade; from the A.-Sax. *craeft*.

CRAFTIE, ingenious, ingeniously formed, artfully, ornately made, handsome: A.-Sax. *craeftig*: Thus Lyndsay:

"Of fyne golde wes that figour maid,
Ane *craftie* crown upon his heid."

And "*Crafty wark*" mean ingenious work. *Crafty* signified the same, in O. Eng. Chaucer.

CRAIG, the throat, the neck: and so *crag*, in O. Eng. Spenser, Eng. Dict. 1691. It is applied, in low language, to the small end of a neck of mutton. *Krage*, in most of the Gothic dialects, signifies the neck, also any clothing, or armour, for the neck. *Kraeghe*, ingluvies, Kilian.

CRAIG, a rock, a rocky cliff, or precipice: Brit. and Ir. *craig*: O. Eng. *crag*, Eng. Dict. 1691: and so *crag* is still used in the N. of England, Gibson; and in Lancashire, T. Bobbin.

CRAIK, to speak harshly, or disagreeably, to importune: So *crake*, in O. Eng. Chaucer: Mod. Eng. *croak*: Brit. *crech*,

a scream, a rough cry: *crechian*, to scream: A.-Sax. *cracettan*, crocitare.

CRAMOSYE, crimson, crimson-coloured; and, secondarily, silk, or cloth, of a crimson colour. Fr. *cramoisi*.

CRANIE, the skull: So *crany*, in O. Eng. Phillips. Johnson has the Lat. *cranium*. *Cranny* also signifies, a chink, a cleft, a fissure: Fr. *cren*. Shakspeare has *crannied*, full of chinks.

CREILL, *Creel*, a wicker basket, a pannier: plur. *creillis*: Ir. *cril*. *Creil* is sometimes used as a verb, to put in a creel, or to put a creel upon the back: pret. and part. pa. *creillit*: part. pres. *creeling*. The custom of *creeling*, at weddings, is still continued among the peasantry, in some parts of Scotland.

CREISCHE, grease, fat: Fr. *graisse*.

CREISCHIE, adj. greasy: "Kemesters are aye *creeshie*." Adagia Scotica. *Kempt*, in Spenser, means combed: So *kemesters*, combers. Gower has "kempt his head."

CREIS, *Cresse*, to crisp, to wrinkle, to rumple: So *crese*, in O. Eng. and *crease*, signifies a fold, or plait, Kersey. Brit. *crych*, a wrinkling, a curling: *crychu*, to crumple, to curl up, to ruffle. Lat. *crispo*: Teut. *kroesen*, Kilian.

CROK, an old ewe: Brit. *croca*, crooked, bent. *Crok* is also used as a verb, to decay from age. Brit. *crocan*, to become crooked, or bent: So Chaucer uses *croke*, in the same sense. In Yorkshire, *crockie* is the term, for a little Scots cow: and in the vulgar English, *crone* is a term for an old ewe, and also for an old woman, as in Chaucer, Coles, Ray.

CRONE, *Crune*, n. a deep sound; a hum, a murmur; also the lowing, or routing of cattle: Brit. *grwn*: Ir. *cronan*, a hollow noise, a murmur, a hum, a groan, the purring of a cat.

CRONE, *Crune*, v. to utter a hollow sound, to hum, to speak, or sing plaintively; also to low, like cattle. Brit. *grwnan*. So *crune*,

in N. Eng. to low, Ray. *Croyn*, in O. Eng. signified to cry like a fallow deer, in rutting time, Kersey.

CRUCIATE, for *Cruciated*, tortured, excruciated: part. pa. of *cruciate*; as in Johnson.

CRUKIT, crooked, lame.

CUBICULARE, a gentleman of the bedchamber, a groom of the chamber: O. Eng. *cubicular*, Blount: Fr. *cubiculaire*.

CUDE, was a white linen cloth, in which a child was wrapped at its baptism. 'Archbishop Hamilton's Catechism, 1552, describing the ceremony of baptism, says: "The barne "that is baptizit is cled with ane quhite lynning claith, "callit ane *cude*, quhilk betakinis, that he is clene weschin "fra all his synnis, that he is brocht to the libertie of the "Haly Spreit, that he suld lyve an innocent lyfe all the "dais of his lyfe, aye quhil he cum to the jugement seit of "our Salviour." *Cude* was the name for the same thing, in O. English. Cowel states, that it was usually given to the priest, as his fee. Lyndsay makes the damned, at the last judgment, say: "Allace! for us it had bene gude,

We had been smorit in our *cude*."

This appears to have been a common saying, in his time, as he repeats it frequently; and it was an usual imprecation, that one had been smoored (smothered) in his *cude*: So Lyndsay, in his Play:

"I pray God, and the haly rude!
He had been smor'd intil his *cude*."

CUISSE, *Cusse*, *Cusche*, armour for the thighs: Fr. *cuisse*. Grose on Armour. So *cuisses*, in O. Eng. and thus Shakspeare: "I saw young Harry, with his beaver on, his *cuisses* on his thighs, gallantly arm'd."

CUIT, the ancle: plur. *cuittis*: Fris. *kugt*; Dutch *kiete*, sura, Kilian: In the vulgar language, it is pronounced *queet*.

CUITCHOURIS, gamblers: Fr. *coucheur*, one who stakes at play, Cotg. Among a number of bad characters, which were to be suppressed, Lyndsay enumerates, "Jugglers, jestars, and idill *cuitchouris*." The term is also applied, in general, to one, who deals unfairly.

CUKE, a cook: plur. *cukis*: A.-Sax. *coc*: plur. *cocas*: So, *coke*, in Chaucer.

CULUM, the fundament; and secondarily, the tail: Among the relicks, which Lyndsay gives the Pardoner, is "The *culum* of Sanct Bryd's kow." See the Fr. *culier*, a term of anatomy, for the *colon*: and see the Fr. *culleter*, and *culletage*, in the Dict. Com. Lat. *culus*.

CUM, to come; *cummis*, comes: A.-Sax. *cuman*: O. Eng. *cum*, *com*, R. of Glo'ster, R. of Brunne, who also write the word, in the A.-Saxon form, *comen*, as Minot does *cumen*. *Cum*, and *com*, the pres. are frequently used by Lyndsay for the pret., which is now written *came*: and so also by the old English writers R. of Brunne, R. of Glo'ster, and Minot. And *cum*, *com*, are still used for *came*, in the dialects of Lancashire, Westmoreland, and in the other northern shires of England.

CUM, *Cummit*, come: part. pa. of *cum*. A.-Sax. *cum*: and so *cum* in O. Eng. R. of Brunne. *Cumn*, and *cum't*, are still used in Lancashire, and Westmoreland. *Cum* is frequently used in the sense of *sprung from*, or *descended*, as it is by Lyndsay: "That I am *cum* of nobill men."

CUMMER, a female gossip: Brit. *cymhar*, a partner, a fellow: Gael. *còmhra*, a companion. *Commaer*, in Armoric, and Cornish, signifies a godmother, Lhuyd, Borlase. O. Fr. *commere*, a she gossip, a godmother, Cotgrave. *Cummer-wife* is the vulgar term for a midwife, in Scotland.

CUMMER, to trouble, to embarrass, to cumber; which John-

son derives from the Dutch *komberen*, to disturb: It may be from Fr. *combrer, encombrer.*

CUMMER, trouble, embarrassment, cumber; from the verb.

CUMMERLESSE, cumberless, unencumbered, without trouble.

CUMMERSUM, cumbersome, troublesome.

CUN, *Con*, to know; also, to learn, to study: A.-Sax. *cunnan, connan*, scire, noscere: O. Eng. *kun*, Ritson's Romances; *conne, con*, Chaucer, Spenser, Shakspeare. *Cunn*, to apprehend, or understand. Eng. Dict. 1691.

CUN, to acknowledge, or give: A.-Sax. *cunnan*, agnoscere: So *cun, kun, conn*, in O. Eng. Ritson's Romances, Eng. Dict. 1691; and *cun*, in the Lancash. dialect: *to cun thanks*, to give thanks, or acknowledge a service. T. Bobbin. And so in the N. Eng. Ray.

CUN, to try, to prove, to taste: A.-Sax. *cunnian*, probare, tentare.

CUNNING, *Cunnand*, knowing, intelligent, expert, skilful: A.-Sax. *cunning*: So, *cunning*, in O. Eng. Eng. Dict. 1691: Thus Spenser: "So well as could with *cunning* hand be wrought." And Shakspeare: "Go hire me twenty *cunning* cooks." An astrologer, or fortune-teller is popularly called a *cunning* man, in England.

CUNNING, *Cunnant*, a covenant, an agreement: Fr. *convenant.*

CONZE, money, coin; which Spelman, Menage, and others suppose to come from *cuneus*, a wedge; because metal is cut into wedges to be coined. O. Fr. *cuigne*, a wedge: *coigner*, to stamp, or coin: *coigne*, coin, stamped money.

CUPPILL, a couple, a brace; also, to couple, to join: part. pa. *cuplit*: Fr. *couple.*

CURE, care: "*Busy cure*," officious care: Fr. *cure*: So *cure*, in O. Eng: Ritson's Romances, Hoccleve; and thus Chaucer: "Constrewe that as you list, I doe no *cure*." *Cure*, as a verb,

signifies *to care for:* So Lyndsay: "I *cure* him nocht twa strais."

CURIA, "Dame *Curia*" is an allegorical personage of Lyndsay's creation; and frequently brought forward by him. She guided the destinies of the court, and is frequently employed, in hurling down courtiers, from their eminence.

CURN, a small parcel, a small quantity, a pickle, a grain: plur. *curnis:* Brit. *curn*, a pile, a heap, a knob. *Curnock*, in English, is a measure of four bushels, or half a quarter of corn.

CURTILL, subst. a slut, a drab; and as an adj. sluttish: So Lyndsay: "Ane *curtill* quene, ane laidlie lurdan." O. Eng. *curtail*, a drab, a slut, Kersey.

CUSTRONE, a shallow pretender, a pedant: Fr. *cuistre*, a schoolmaster's man, a pedant. Among those, who "for small service, obtenith greit rewardis," Lyndsay mentions "Pandaris, pykthankis, *custronis*, and clatteraris."

CUT, *Cute*: plur. *cuts*, *cuttis*, mean two or more small pieces of straw, or any thing else, which are *cut* of unequal lengths, for the purpose of determining chances. Brit. *cwt*, *cwtws*, a lot, lots. This practice, which Froissart calls, "*tirer à la longue paille*," is frequently mentioned by Chaucer:

"Now draweth *cutte*, or that ye forther twinne,
He which that hath the shortest shal beginne."

So Sidney: "My lady Zelmane and my daughter Mopsa may draw *cuts*, and the shortest *cut* speak first." And Shakspeare: "We will draw *cuts* for the senior." Hence, *cut* was used in a secondary sense, the same as a *straw*, to signify a thing of little, or no value; I care not a *cut*; I care not a *straw*. And so Lyndsay: "Your *crakkis* I count thame not ane *cute*;" your *boasts* I value them not a *straw*.

D.

DA, a doe: A.-Sax. *da:* So, *da*, in O. Eng. Ritson's Romances.

DAD, daddy, father: So *dad*, in O. Eng. Dict. 1691; and thus Shakspeare: "Since I first called my brother's father *dad*." Brit. *tad*, a father.

DAFFING, playing, sporting, playing the fool: part. pres. of *daff*. Shakspeare uses *daff* scornfully: "Canst thou so *daffe* me? thou hast kill'd my child." And *daffe* means to daunt in the N. of England, Ray. *Daffe* signifies a dastard, Bullokar.

DAFT, foolish, mad: it generally signifies playfully foolish, or mad: So *daft*, foolish, in the Yorksh. dialect: *daft*, stupid, blockish, in N. Eng. Ray, Coles. Chaucer uses *daffe*, for a fool: "I shal be halden a *daffe*, or a cokenay." And so in P. Plowman; "Thou dotest *daffe*, quod she, dull are thy wittes." Junius refers the word to the Isl. *daffe*, stupor; but there is no such word, in Andreas's Isl. Dict.

DAINE, gentle, modest, lowly: Fr. *daigne*. Lyndsay, in describing his *Confessor*, says: .. "Ane countenance he bure,
Degeist, devote, *daine*, and demure."
Chaucer has *daine*, as a verb, to vouchsafe; and hence, the English *deign*. *Daine*, to vouchsafe, Bullokar.

DAME, mother: Fr. *dame:* as in Chaucer. *Gud-dame*, grandmother. *Dame* is used for lady, mistress, the same as in the English: So "*Dame* Curia." In the same manner, was this word applied, by a sort of metaphor, in the Myrrour for Magistrates, 1559: "*Dame* Prudence eke augmented so my glory." And, it has this verse: "Whereat *dame* Fortune frowardly did frowne."

DAMPNE, to condemn, to damn: p. pa. *dampnit:* So, *dampne*, in O. Eng. Chaucer: Brit. *damno:* Arm. *damnaf:* Fr. *damner*. In barbarous Latin, the (*p*) is frequently interposed between *m* and *n*, and between *m* and *t*.

DANG, beat, struck, pelted, drove: pret. of *ding*: "*Dang doun*," means knocked down, drove down. So, *dang*, in O. Eng. Ritson's Romances: "With his tayl the erth he *dang*." Ywaine and Gawin.

DANSKIN, means the town of *Dantzick*, on the Vistula; the Latin *Dantiscum*: the Polish *Dansk*: Thus Lyndsay:

"Ye sall conqueis, or els, I lie,
Danskin, Denmark, and Almanie."

Yet, says the late George Stevens, on the authority of Warner, *Danske* is the antient name of *Denmark*. Stephanus thinks otherwise: and see Moreri, in vo. *Dantzick*. And Capell explains, in his Glossary, *Danskers*, to mean Danes; *Danske*, Denmark. We may thus perceive, that the commentators have, in this instance, misexplained Polonius's talk, in Hamlet.

DANT, to train, to tame, to break in, to subdue, to chastise: pret. and part. pa. *dantit*: So *dant*, *daunt*, in O. English: Fr. *donter*.

DASE, (from A.-Sax. *dwæs*, hebes) to stupefy, to dull, or blunt the faculties: So *dase*, in O. Eng. Chaucer. *Dazed*, in the N. of England, stupefied, benumbed, Ray. The word is used by Clarendon, and by Dryden, in the modern form of *doze*: "*Doz'd* with his fumes, and heavy with his load."

DAW, *Dawe*, to dawn: A.-Sax. *dazin*, lucescere: O. Eng. *dawe*, to dawn, R. of Glo'ster; and so Chaucer: "Thus laboureth he til that the day gan *dawe*." *Dawe*, dawn, Coles. *Daw*, in N. Eng. to awake, Ray.

DAYIS-DARLING, means a *darling*, or woman, bright as the day.

DE, *Dee*, to die: pret. *deit*: p. pres. *deand*: A.-Sax. *deadian*, mori.

DEAL, to do, concern, dealing: Thus Lyndsay:

"We will haif na mair *deall* with the,
Than with the Quene of Farie."

So *deal*, in English, to have to do with. See Johnson.

DEBAIT, a contest, a battle, a complaint: plur. *debaitis:* and, as a verb, to fight, to contend. Fr. *debat:* So *debate*, in O. Eng. Chaucer, Hoccleve; and thus Spenser: "In bloudie arms they did *debate*."

DEBT, duty: Fr. *dette*.

DEBTFUL, *detful*, dutiful.

DECK'T, decked: So in O. Eng. "*deck't* with love favours." Hall's Satyre. It is the pret. and part. pa. of *deck*, which the English etymologists, with Johnson at their head, have been at pains to trace into the Dutch, Belgic, Teutonic, Danish without ever noticing, that it was immediately derived from the A.-Sax. *decan*, tegere, Lye.

DECORE, to decorate; also to display: pret. and part. pa. *decorit*: Fr. *decorer*. In English, *decor*, signifies comeliness, Coles.

DECREIT, a decree: Lat. *decretum:* and, as a verb, to decree, to decide: pret. and part. pa. *decreitit*.

DEDE, *Deid*, *Deith*, death: A.-Sax. *deaƀ*: O. Eng. *dede*, R. of Brunne, Chaucer: *dede*, death, Coles: *deiden*, died, Id.

DEDEINZE, to disdain: O. Eng. *dedeyne*, R. of Glo'ster, Wiclif: Fr. *dedaigner*. *Dedignation*, a disdaining, Coles.

DEFAID, faded, decayed, wasted: So *defaid*, in O. Eng. Chaucer: Fr. *defait*. It is an abbreviation of *defaited*, the part. pa. of *defaite*, as in Chaucer. *Defaited*, decayed, Coles.

DEFAME, defamation, infamy, shame, disgrace: So *defame*, in O. Eng. Chaucer, Spenser. Baldwin, in the Myrrour for Magistrates, says, that the earl of Salisbury was "buryed in the dounghil of *defame*."

DEFT, ready, apt; also neat, spruce: O. Eng. *deft*, Bullokar, Johnson: A.-Sax. *daeft* accommodus, idoneus. *Deft* is retained in the English dialects, Ray.

DEGEIST, composed, grave, sedate: Lat. *digestus*.

DEJECT, to eject, to throw out: pret. and p. pa. *dejeckit*: Lat. *dejicio*; whence also the English *deject*.

Deil, the devil: Brit. *diawl*: A.-Sax. *deoul*: *deul*, in Devonshire, and *dule*, in the Westmoreland dialects: "*Deel* belikit," means devil a bit, Ramsay. "*Deil* tak the wars, that ha' ta'en my lover frae me."

Deil, *Dele*, a part, a portion, a quantity, much. Ir. *dail*: A.-Sax. *dael*. So *del*, *dele*, in O. Eng. R. of Glo'ster, R. of Brunne, Chaucer; and in Minot:

"His moné that was gude and lele,
Left in Braband ful mekil *dele*."

Hence, the modern English *deal*.

Deil, *Delé*, to deal, to divide, to distribute. And so *dele* in O. Eng. Chaucer, Ritson's Romances. A.-Sax. *daelan*: whence the English *deal*, which Johnson refers to the Dutch.

Deil, *Dele*, to act, or interfere with a person; to negotiate; to have connection, to have to do with. So *dele* in O. Eng. R. of Brunne. In Mod. Eng. *deal*; so Shakspeare: "He privily *deals* with our cardinal." Henry VIII. "Let me *deal* in this." Much Ado, &c.

Deir, *Dere*, hurt, injury, annoyance. So *dere* in O. Eng. Chaucer: A.-Sax. *dere*. *Dare*, in the dialects of England, Ray.

Deir, *Dere*, to hurt, to injure. A.-Sax. *derian*, nocere: O. Eng. *dere*; as in Chaucer:

"And ye shal bothe anon unto me swere,
That never mo ye shal my contré *dere*."

Dere, to hurt, grieve, Coles. And so *dare* in the Eng. dialects, Ray.

Deit, died; pret. of *de*.

Deliver, nimble, free, active: Fr. *delivre*: O. Eng. *deliver*, Gower, Coles; and so Chaucer:

"Of his stature he was of even lengthe
And wonderly *deliver*, and grete of strengthe."

DELIVERLY, nimbly, freely, off hand; so *deliverly* in O. Eng. Chaucer.

DELIVERNESS, nimbleness, agility, readiness: and so in O. Eng. Chaucer.

DEME, to censure, to judge, to condemn: pret. and part. pa. *demit, dempt:* part. pres. *deming:* A.-Sax. *deman*, censere, judicare: O. Eng. *deme*, R. of Glo'ster, R. of Brunne, Chaucer: Hence the English *deem:* pret. *dempt*, Spenser.

DEMESTER, *Demster, Dempster*, a judge, also the officer, who pronounced the judgments of a court, or the decisions of parliament. Lyndsay, settling his parliament, in his Play, makes Diligence say:

"Sit doun, sir scribe, and sit doun *dempster* to,
And fence the court, as ye war wont to do."

So *demster*, O. Eng. a judge, Coles. A kind of judges, in the Isle of Man, are called *demsters*, Kersey. It is from the A.-Sax. *dema; daema*, judex; and the termination, *ster:* From this word, and office, the surname of *Dempster* is derived.

DENEIR, a penny; plur. *deneiris*, pence, money. Fr. *denier.*

DEPAINT, to paint, pret. *depaintit:* So *depaint*, in O. Eng. Chaucer. Fr. *depeindre.*

DEPART, to part, to divide, to separate: And so in O. Eng. R. of Brunne, Chaucer, Spenser. Fr. *departir.*

DEPEINT, painted; as in O. Eng. Chaucer: part. pa. of *depaint:* Fr. *depeinct.*

DEPRYSE, to disprize, to dispraise, to undervalue, to disgrace: pret. *deprysit:* Fr. *despriser:* O. Eng. *dispraise*, Chaucer.

DEPURIT, purified, clarified, brightened, bright: pret. and part. pa. of *depure:* Fr. *depurer:* Eng. *depurate*, Johnson.

DERF, active, vigorous, strong: A.-Sax. *derfe.*

DERFLIE, actively, vigorously: And so in O. Eng. Spenser,

who has softened the A.-Sax. to *deffly*: "They dauncen *deffly*, and singen soote."

DERN, secret, hidden, secluded: A.-Sax. *deirn, dyrn.* So *derne*, in O. Eng. Chaucer. *Dearn*, in N. Eng. means lonely, solitary, Ray.

DERN, to hide, to conceal, to seclude: And so *derne*, in O. Eng. from A.-Sax. *dyrnan, dearn*, occultare.

DERNLIE, secretly, hiddenly; from *dern*: So Spenser: "Their puissaunce, whylome full *dernly* tryde." Church has mistakingly explained *dernly*, earnestly.

DESCRYVE, to describe: So *descrive* in O. Eng. Chaucer, Ritson's Romances, Spenser. Fr. *descrire.*

DESPITOUS, despiteful, malicious, merciless: And so in O. Eng. Chaucer, Maundeville, Spenser: Fr. *despiteux, despiteuse*: Whence also the adv. *despitously*, in Scotish, and O. English.

DESTREYNE, *Destrenye, Distraine*, to vex, to distract, to constrain: Fr. *destraindre*: O. Eng. *distreine, distraine*, Coles. And so Chaucer:

"And therfore sith I know of loves peine,
And wot how sore it can a man *destreine*."

DET, duty: *detful*, dutiful. See *Debt.*

DEVE, to deafen, to stun with noise: So *deve*, in O. Eng. Chaucer; from A.-Sax. *deafan. Deave*, in Lancashire, to stun with noise, T. Bobbin.

DEVISE, a device, an appointment, a bequest; as in O. Eng. Chaucer: Fr. *devise.* It is also used, in the sense of will, pleasure; as in Lyndsay: "He bad him eit at his *devyse*."

DEVISE, to relate, to tell, to direct, to appoint, to bequeath, to contrive: And so *devise* in O. Eng. Chaucer: Fr. *deviser.*

DEVYSIT, contrived: part. pa. of *devise.*

DEVORIT, destroyed; pret. and part. pa. of *devore*, to devour, to destroy.

DEVOYD, to make void, to void, to go out of: Fr. *de-vuider:* Thus Lyndsay: "That he anon *devoyd* this place." "Swyith hureson carle *devoyd* this place." So, *devoid* in O. Eng. Chaucer, who also uses it, in the sense of to remove, to put away.

DICHT, *Dight, Dite,* to dress, to equip, to prepare, to dispose, to compose, to direct: pret. and part. pa. *dight, dicht.* So, *dight,* in O. Eng. R. of Glo'ster, R. of Brunne, Chaucer, Wiclif, Spenser: And thus, Minot: "King Edward unto sail was ful sune *dight.*" A.-Sax. *dihtan,* parare, disponere, constituere, dictare, instruere, dirigere. *Dight,* in the Scotish dialect, means to wipe, to clean. So *deeght,* in the N. Eng. Ray; and *deit,* to wipe, to make clean, in the Yorksh. dialect. *Dight,* in Cheshire, means to foul, or dirty one, Ray, Coles.

DIFFICIL, difficult; as in O. Eng. Fr. *difficile.*

DIGNE, *Ding,* worthy; as in O. Eng. R. of Glo'ster, R. of Brunne, Chaucer: Fr. *digne. Digne,* gentle, neat, Kersey.

DILATION, delay; Lat.

DILATORIS, delays; a law term, in the judicial proceedings of Lyndsay's age.

DIN, a noise; as in O. Eng. Chaucer: And so *din,* in the Yorksh. Lancashire, and Westmoreland dialects. A.-Sax. *dyn,* sonitus, strepitus. Thus Shakspeare; "O! 'twas a *din,* to fright a monster's ears."

DIN, *Dinn,* to make a noise, to sound. "Quhais sound abufe the hiest hevinnis *dinnis.*" Lynd. Mon. O. Eng. *din:* A.-Sax. *dynan,* strepere.

DING, a variety of *digne,* worthy: So *ding,* in Chaucer.

DING, to strike, to knock, to beat: pret. *dang*; part. pa. *dung:* So, *ding,* in O. Eng. Chaucer, Coles, Eng. Dict. 1691; and *ding,* in N. Eng. Ray. *Ding,* to beat, Yorksh. and Lancashire dialects: A.-Sax. *dencgan,* tundere: Gael. *dingam,*

to thrust, to push. *Ding*, in Essex, means to sling, Ray. *Dinged* is used as the pret. of *ding*, in some of the O. Eng. plays: So "*ding'd* him to the ground," in the Spanish Tragedy. And also as the part. pa. Thus in Marston's Satires; "Is *ding'd* to hell, and vulture eates his hart."

DINT, a blow, a stroke, an impression. *Dintis dour*, hard blows. A.-Sax. *dynt*, ictus. So *dint*, in O. Eng. Chaucer, Minot; and thus Shakspeare: "I perceive you feel the *dint* of pity." *Dint* also signifies the indent, or impression, made by a blow, as in the English Dict. 1691.

DIRK, dark, O. Eng. *dirk*, Hoccleve: *derk*, R. of Glo'ster, Chaucer. A.-Sax. *deorc*, tenebrosus.

DISAGYIS, to disguise: part. pa. *disagysit*. Fr. *desguiser*.

DISCRYVE, to describe: And so *discryve* in O. Eng. Wiclif, Chaucer: Fr. *descrire*.

DISESPERANCE, without hope, despair: and so in O. Eng. from the privative particle *dis*, and *esperance* Fr. Chaucer abbreviates the word, *disperaunce*.

DISHERIS, *Disherit*, to disinherit, to strip: part. pa. *disherisit*, stript, disinherited. Fr. *desheriter*: O. Eng. *desherit*, R. of Brunne, Chaucer.

DISHERISOUN, disinheriting: O. Eng. *disheritsoun*, R. of Brunne; *disherison*, Coles.

DISJUNE, breakfast: O. Fr. *desjuner*.

DISPEND, to expend: And so in O. Eng. R. of Brunne, Chaucer. Lat. *dispendo*. Wiclif has *dispender*, for a steward, or expender: And Chaucer has *dispendours*, for spendthrifts. Lodge, in his Satires, 1595, tells his friend:

"First, for instructions, how thou shalt *dispend*."

DISPENSE, expense: And so in O. Eng. Chaucer, Hoccleve, Kersey. *Dispense* also signifies stores, provisions, purchases; and the same in O. Eng. R. of Glo'ster. Maundeville has *dispenser*, for a steward.

Dispone, to dispose: part. pa. *disponit*: So *dispone*, in O. Eng. Chaucer, Coles. Lat. *dispono*.

Disport, pastime, sport: and so in O. Eng. Chaucer, Maundeville, Spenser; and thus Shakspeare: "That my *disports* corrupt, and taint my business," Fr. *deport*. *Disport* is also used as a verb, to sport.

Dissait, deceit: and so *dissait*, in O. Eng. Wiclif, Coles.

Dissaver, a deceiver.

Dissimul, to dissemble; as in O. Eng. Fr. *dissimuler*. *Dissimuling*, dissembling, dissimulation: and so in Chaucer: "Swiche subtil lokings, and *dissimulings*."

Dissimulance, dissimulation.

Distrubill, to trouble, to vex, to disturb: O. Eng. *distrouble*, Chaucer: *disturble*, R. of Brunne: from Fr. *troubler*, with the prefix *dis*.

Dite, *Dyte*, to compose, to dictate, to indite, to relate: and so, in O. Eng. Chaucer: A.-Sax. *dihtan*, disponere, dictare, instruere. Tyrwhit, erroneously, refers it, as he does many other Saxon words, to the French.

Dite, *Dyte*, a composition, a writing, a relation, a saying: A.-Sax. *diht*: and so, *dite*, in O. Eng. Chaucer; hence, the English *ditty*, for which Wiclif has *dite*.

Do, from the A.-Sax. *don*, agere, facere, is variously used, as an active, neuter, and also an auxiliary verb, in the Scotish, as well as in the Old English: So Lyndsay frequently uses it as an auxiliary, "sall *do* appeir," for, shall appear; "has *done* remane," for, has remained; "has *done* compleit," for, has completed; "hath *done* indyte," for, hath indited. And so Henryson, "*do* the deir," for, deir thee, or, hurt thee. And in the O. Eng. R. of Brunne has "*do* dight," for, dight, or prepare; "*do* come," for, come, &c. And Chaucer has "*do* me drenche," for, drench me; "*do* me stripen," for, stripe me.

Do, to make, to give: Thus Lyndsay: "I *do* thy grace till understand." A.-Sax. *don*, facere.

Doand, doing: O. Eng. *doand*, R. of Brunne, Chaucer: A.-Sax. *doende*.

Dochter, a daughter: A.-Sax. *dochter*, *dohtur*: O. Eng. *doghter*, *doughter*, Chaucer. The word is sometimes wrote *dother*, as it is still frequently pronounced by the vulgar.

Doitit, *Dotit*, doted, did dote: pret. of *doit*, *dote*, to act, and speak weakly, and incoherently, from the intellects being impaired, as in Chaucer, and Spenser: Brit. *dotiaw*, to dote. *Dotian*, to be confused. Johnson derives *dote* from the Dutch, *doten*, delirare; Fr. *radoter*.

Doitit, *Doited*, silly, drivelling, foolish, stupid: Eng. *doted*, Chaucer, Spenser.

Dok, *Dock*, the backside; from *dock*, the tail. See Johnson.

Dole, *Dule*, grief, sorrow: and so in O. Eng. R. of Brunne, Chaucer, Minot, Shakspeare: Brit. *dolur*: Fr. *douleur*.

Dolent, sorrowful; as in O. Eng. Fr. *dolent*.

Done, part. pa. of *do*, is frequently put as an auxiliary, before the present tense of a verb, to express its participle, in place of forming it, in the usual manner; so, "has *done* avance," for, has advanced; "has *done* compleit," for, has completed, &c. See *Do*.

Donk, dank, moist; also dark, gloomy. *Donk*, wettish, moist, in Lancashire, T. Bobbin. Johnson derives *dank* from the Germ. *tunken*, which Wachter explains, intingere, immergere.

Donk, to dank, to moisten: *donkis*, moistens: pret. and p. pa. *donkit*.

Dornik, *Dornik-work*, napery, damask, stuff used for hangings: So, *dornick*, in Eng. Coles; from *Deornic*, a manufacturing town, in Flanders.

Dortour, a dormitory, or common sleeping-room of the friars:

So *dortour*, in O. Eng. R. of Brunne, Chaucer, Spenser, Blount: Fr. *dortoir*.

DOTE, to endow: *dotit*, part. pa. endowed: So *dote*, in O. Eng. Coles: Fr. *doté*.

DOUGHTIE, valiant, strong, powerful, noble, worthy: and so *doughtie*, in O. Eng. R. of Brunne, Chaucer, Spenser, Skinner. A.-Sax. *dohtig*, fortis, nobilis. *Doughty* is used, substantively, for a *doughty man*, in the old Romances: "Sic dintis he delt to that *doughty*." Gawan and Golagros. "That *doughty* delit with hym sa." Id. *Doughty*, stout, valiant, Coles.

DOUN-THRING, to throw down, to overthrow. See *Thring*.

DOUR, hard, inflexible, severe, difficult. Brit. *dur*: Ir. *dur*.

DOURLIE, hardly, severely, rudely; from *dour*.

DOUT, *Doute*, fear, apprehension; and, as a verb, to fear, to apprehend: So *dout*, *doute*, in O. Eng. R. of Glo'ster, R. of Brunne, Chaucer. Fr. *doute*, *douter*.

DOUTANCE, doubt, uncertainty; as in O. Eng. Chaucer: Fr. *doutance*. *Doutaunces*, doubtings, suspicions, Coles.

DOW, a dove, a pigeon: plur. *dowis*: And so in O. Eng. In the Mystery of *Candlemass-day*, *dowys* is used, throughout, for *doves*. Johnson derives *dove*, from the Germ. *daub*: O. Teut. *duvo*; but, he might have found the root of the word, in the A.-Sax. *duua*, columba, which corresponds exactly with the pronunciation of the O. English, and Scotish *dow*.

DOW, to be worth, to be of avail, to do good, or thrive, to deserve: pret. and part. pa. *dowht*, *dowght*: A.-Sax. *dugan*, valere, prodesse. *Dow*, *daw*, in N. Eng. to do good, to thrive, Ray. *Dow*, O. Eng. to give; also to thrive, to mend, Coles.

DOW, sub. worth, avail.

DOWBILL, double: Fr. *double*.

DRAFF, grains, refuse: as in O. Eng. Skinner: So in Chaucer:

"Why shuld I sowen *draf* out of my fist,
Whan I may sowen white, if that me list?"

A.-Sax, *dralble*, fæces: *Draf*, glumæ grani decocti: Gael. *dralbh*, *drav*, grains. *Draffe*, grains, in the N. of Eng. Ray: and in the Yorkshire dial. Clavis. *Draff*, in Shakspeare, wash for hogs.

Dre, *Drie*, to suffer, to endure, to do: "to *dre* pennance," to *do* penance. O. Eng. *drie*, Chaucer: *dreye*, Ritson's Romances: *dry*, *drien*, Coles: *dree*, to endure, N. Eng. Ray: A.-Sax. *dreah*, *dreogan*, sufferre, tolerare.

Dreid, *Drede*, dread, fear, doubt; and as a verb, to dread, to fear, to doubt: pret. and part. pa. *dred*: A.-Sax. *draed*: O. Eng. *drede*, R. of Brunne, Chaucer. "*But dreid*," and "*withouten dreid*," mean without doubt: and the same in O. Eng. Ritson's Anc. Poetry: and so Chaucer: "I wol not come again *withouten drede*."

Dress, to apply to, to set about, to set in order, to prepare: So *dress*, in O. Eng. Chaucer, Wiclif, Hoccleve, Spenser: Fr. *dresser*. See *Address*.

Drest, gone about, performed: part. pa. of *dress*. So *drest* in Shakspeare.

Droggis, drugs, any thing bad, or worthless, any nasty substance: Brit. *drwg*, bad, worthless: Fr. *drogue*. Chaucer has *dragges*, for drugs. *Drugge*, any dry simple, Coles.

Drouth, drought, thirst: *drouthy*, droughty, thirsty: A.-Sax. *drugothe*, siccitas, ariditas.

Drowkit, drenched: part. pa. of *drowk*, *drouk*: A.-Sax. *druge*.

Drowrie, a love token, a present, a gift, a jewel: Thus Lyndsay: "Scho rais and tenderlie him kist,

And on his hand ane ring scho thrist;
And he gaif hir ane love *drowrie*,
Ane ring set with ane rich rubie."

And so it is used by Gawin Douglas: *drewrie*, *druerie*, have the same meaning, in O. English. Minot has *drewries*, for *jewels*: and so it is used in the romance of Ywaine and Gawin: "Sho was al dight with *dreuries* der." In the Ro-

mance of Launfal: *drurye* signifies gallantry, illicit love. And so Chaucer uses it, in the Rime of Sire Topas:

" Of ladies love and *druerie*,
Anon I wol you tell."

It also appears, from Chaucer, that the term was applied to a mistress, or one who granted her love for presents, or jewels. *Drue*, amie, amica, Lacomb. *Druerie*, amitie, gallanterie, Id.

DRUGG, to drag: A.-Sax. *dragan:* So *drugge*, in O. Eng. Chaucer.

DRYTE, to evacuate the fæces. Johnson derives the Eng. *dirt*, from the Dutch *dryt.*

DRYVE, " *to lat drive*" mean to aim a blow; also to fire off. " *Leit dryve*," aimed a blow, fired off: A.-Sax. *drifan:* whence, also, the English *drive.*

DUB, a pool of water, a puddle; also mire, mud, dirt: plur. *dubbis:* So *dub*, in O. Eng. a small pool of water; and it is still used in Northern English, Ray. Gael. *duba*, a pond: Brit. *dwb*, daubing, mortar.

DUCHERIES, duchies: Fr. *duché.* In 1336, saith Caxton, Edward, in ful parlemente made a *ducherye* of the erledome of Cornewayle, and yafe it to his eldest sonne Edward.

DUDDROUN, a slut, a drab, a tawdry or lazy wench: plur. *duddrounis:* So also, in Dunbar's Daunce: " Mony slute, daw, and slepy *duddroun.*" It is perhaps from *dudde-roun*, a ragged person.

DULCE, sweet: Lat. *dulce.* Shakspeare has " *dulcet* breath;" and Milton has " *dulcet* symphonies, and voices sweet." The English have " to *dulcify*," from the Fr. *dulcifier*; and *dulcification*, from dulcify, Johnson. *Dulciaries*, sweetening things, Coles. *Dulcitude*, sweetness, Id. *Dulcisonant*, sweet-sounding, Id.

DULCORE, sweetness, from *dulce.*

DULE, *Duil*, *Dole*, sorrow, grief, mourning: " *Duil weidis*,

mourning garments. So *dole*, in O. Eng. Chaucer, Shakspeare. *Doel*, in Maundeville: Brit. *dolur*: Fr. *douleur*.

DULL, to become dull, sorrowful, or sad, to make dull: pret. and p. pa. *dullit*: as in Lyndsay: "Thus *dullit* into desolatioun." So *dulle*, in O. Eng. Chaucer: "I *dulle* under your discipline." *Dull*, to make dull, in Shakspeare. Brit. *dwl*, hebes, obtusus: *Dyllu*, to overshadow, to overwhelm. *Dowl'd*, dead, or flat, Yorksh. Clavis.

DULLY, doleful, sad, miserable: O. Eng. *dolly*, Chaucer: *dooly*, Kersey: *Dowly*, in N. Eng. melancholy, lonely, Ray. And so in the Westmoreland dial. Brit. *dulyn*, melancholy.

DUNG, *Dungen*, beat, beaten, knocked: part. pa. of *ding*. O. Eng. *dung*: So in Dekkar's Honest Whore: "The devil's *dung* in thy teeth." And in Nash's Lenten Stuff, 1599: "Which hath *dung* me in a manner down to the infernal bottom of desolation." *Dungen*, beat, knocked, in Lancashire, T. Bobbin.

DUNGEOUN, a tower, a castle, a fortified castle; also a keep, a prison. O. Fr. *dongeon*: and so *dungeon* in O. Eng. Lydgate frequently uses *dungeon*, for a castle, in his Troy Book. The term was also applied to a prison, or keep under the strong castles; whence the modern use of *dungeon*.

DUNT, a blow, a stroke: plur. *duntis*: So, *dunt*, in O. Eng. R. of Glo'ster. See *Dint*.

DUNTIBOURIS, a cant word, applied to women without virtue, harlots, courtezans:

"Quod Lyndsay, in contempt of syde taillis,
That duddrounis, and *duntibouris*, throw the dubs traillis."

The word is used repeatedly by Knox, in his Hist. Reformation; and is variously spelt, *duntebors*, *duntiberis*, and *dountibures*. Ramsay uses *dunty*, for a doxy.

DUPLICANDUM, a duply, a law term, in the judicial proceedings of Lyndsay's time.

DURE, hard, severe, inflexible; as in O. Eng. Brit. *dur:* Ir. *dur.*

DURLIE, rudely, harshly, from *dure.*

DUSCHE, to dash, to beat down, to tumble down: pret. and part. pa. *duschit:* A.-Sax. *dwæscan*, extinguere; whence the English *dash*, the etymology of which, Johnson says is uncertain.

DWINE, to pine, to waste, to decay: and so in O. Eng. Chaucer, Phillips: A.-Sax. *dwinan. Dwine* is retained in the dialects of England, as well as Scotland, Ray. In the vulgar speech *dwine* is used as an imprecation. So *dwine you, dwine him.*

DYKE, *Dike*, a wall, of earth, or stones; also a ditch: So in O. Eng. *dyke*, Ritson's Romances: *dike*, R. of Brunne, Chaucer: *deek* in Norfolk: A.-Sax. *dic*, vallum, fossa.

DYKE-LOWPARIS, literally *dyke-leapers*; but figuratively persons leaping over rule, and law, interlopers. *Dyke*-reeve, the overseer of the *dykes*, and drains, in the fens, Coles.

DYOSIE, a diocese.

DYOSIE, put for *Deity*, to suit the rhyme.

DYTE, to compose; to dictate, to indite, to relate. See *Dite.* O. Eng. *dyte*, R. of Glo'ster. The English have *ditty*, a poem, and *dittied*, sung, Johnson.

DYTING, part. pres. of *dyte*, composing, inditing; also a composition, a writing, an accusation: So Lyndsay, in his *Answer to the King's Flyting*, says: "The mekil devil may nocht indure your *dyting.*"

E.

EBURE, ivory: Lat. *ebur:* Ir. *eabur.*

EDDER, the adder; a species of serpent; a viper: So *edder*, in Lancashire, T. Bobbin. A.-Sax. *œtter*, serpens, viper.

EE, *E*, *Eigh*, the eye: plur. *een*, *ene*, *eycn:* A.-Sax. *eah*, *eag*,

oculus: plur. *eazen:* O. Eng. *e, ee, eighe:* plur. *eene, ein, eyen, eyn,* R. of Glo'ster, Chaucer, Maundeville; and *eyne,* in Shakspeare. So *ee,* plur. *een,* are still used, in Yorkshire, Lancashire, Westmoreland, and Cumberland, as well as in Scotland. Bishop Hall, in ridiculing the rising luxury of his age, cries out:

"They scaled the stored crab, with clasped knee,
Till they had sated their delicious *ee.*"

EFFAMISCH, to famish: part. pa. *effamischit:* Fr. *affamer.*

EFFECTUOUS, ardent, effectual. Fr. *effectueux.*

EFFECTUOUSLY, ardently, effectually.

EFFEIR, to relate, or belong to, to become, or be proper: *effeiris,* belongs. It is still used, as a law term. The proper form of the word is *affeir,* as in Barber's Brus, and Wyntown's Cronykil; from the O. Fr. *affiert,* impers. v. it becometh, beseemeth, concerneth, or belongeth to.

EFFEIR, for *affeir,* to fear; also to beware: So Lyndsay: "Quharefor *effeir* that he be nocht offendit."

EFFRAY, a fright; as a verb, to fright, to daunt: pret. and part. pa. *effrayit:* So *effray,* in O. Eng. Spenser: Fr. *effrayer.* See *Affray.*

EFT, again, often: and so in O. Eng. R. of Glo'ster, R. of Brunne, Wiclif, Chaucer, Spenser: A.-Sax. *eft;* whence also *eft-syis,* oft-times, Coles.

EFTER, after, according to, as "*efter* my jugement," according to my judgment; "*efter* my rede," according to my counsel. A.-Sax. *efter,* post, secundum.

EFTERWART, afterwards: A.-Sax. *efter-weard.*

EFTSONE, soon after, in a short time: So *eftsone, eftsones,* in O. Eng. R. of Glo'ster, R. of Brunne, Wiclif, Chaucer, Spenser. A.-Sax. *eftsona.*

EGG, to incite: *egging,* inciting: O. Eng. *egge,* and *egging,*

R. of Brunne, Chaucer, P. Plowman: A.-Sax. *eggian*, excitare. *Eggement*, procurement, Coles.

EIK, to increase, to add to: O. Eng. *eke, eek*, Spenser, Shakspeare: A.-Sax. *eacan*. *Eke*, to piece; Coles.

EILD, age, old age: A.-Sax. *æld, ęld*, ætas: O. Eng. *elde*, R. of Glo'ster, Chaucer, Spenser: So Lodge, in his Satyres, 1595: "*Eld* is ordain'd to counsel, youth to fight." And Shakspeare: "Thy blaz'd youth doth beg the alms of palsied *eld*." And Milton has "childless *eld*." *Eald*, age, in No. Eng. Ray.

EILD, v. to grow old: A.-Sax. *ealdian*: O. Eng. *elde*, Chaucer.

EINE, eyes; as in O. Eng. plur. of *ee*.

EIRD, *Erth*, earth, the earth, the terraqueous globe; and, as a verb, to put in the earth, to bury: A.-Sax. *eard, eord*, terra, patria: O. Eng. *erd, erth*, P. Plowman, R. of Glo'ster, R. of Brunne: and so *eard*, in the Yorksh. dialect.

EIRIS, ears: A.-Sax. *eare*.

EIS, eyes: the plur of *ee*.

EIS, ease: Fr. *aise*.

EISIT, eased: part. pa. of *eis*, to ease.

EIT, to eat: part. pres. *eitand*: A.-Sax. *etan*.

EITH, easy: as in O. Eng. Chaucer: and so *eath, eeth*, in N. Eng. Ray. *Eith*, in Cumberland, easy, Relph. A.-Sax. *eath*, facilis.

EKE, also, likewise; as in O. Eng. Spenser, Eng. Dict. 1691: A.-Sax. *eac*, etiam.

ELDARIS, ancestors: A.-Sax. *elderas*.

ELLIS, else, otherwise, already; as in O. Eng. R. of Brunne, Chaucer: A.-Sax. *elles*.

ELLIS, plur. of *ell*, a measure of 37 inches.

ELRICHE, hideous, ugly, terrible, surly, applied to a person; wild, gloomy, dreary, applied to a place: and so in O. Eng. *elriche*, Chaucer; and *elridge*, as in the romance of Sir Cau-

line. It may be a corruption, by metathesis, of the Brit. *erchyll*, ghastly, horrible, dreadful: *erchlais*, a frightful, or dreadful voice. In the A.-Sax. *elrcord* means barbarous. *Elriche* is generally applied to preternatural personages, in the same manner, as *elvish*. Lyndsay applies it to the "*Elriche* quene of Farie." And in the romance of Sir Cauline, the terrible giant, whom he defeated, is called throughout the "*elridge* Knight." Percy's Rel.

ELWAND, an ell measure, from *ell*, and *wand*. The constellation, called Orion's girdle, is popularly called *our Lady's elwand*.

EME, uncle: It also signifies the grandfather by the mother's side: A.-Sax. *eam*, avunculus, avus, pater matris: O. Eng. *eam*, R. of Brunne: *eme*, R. of Glo'ster, Chaucer, Gower, Spenser: *eam*, an uncle, Eng. Dict. 1691: *eme*, an old word for an aunt, Coles: *eam*, and *eme*, are still used for uncle in Lancashire, and the N. of England: So, Caxton: "After Kenelm, his *eme*, on his fader's syde."

EMMET, the ant, or pismire: So *emmet*, in O. Eng. Coles, Ash: A.-Sax. *emeta*, formica.

EMPRYIS, *Emprise*, an enterprise, an undertaking: and so in O. Eng. R. of Brunne, Chaucer: Fr. *emprise*: Thus Spenser: "In brave pursuit of chivalrous *emprise*." This word became afterwards engrafted into English poetry.

ENARM, to arm: part. pa. *enarmit*, armed. *Anarm*, in G. Douglas's Virgil.

ENE, eyes; as in O. Eng. plur. of *ee*.

ENSEINZE, a mark, a sign, a badge; also a pass-word in war: Fr. *enseigne*: Eng. *ensigne*, a mark of distinction, a banner, Bullokar.

ENSEW, to follow, to pursue; as in O. Eng. Spenser: Fr. *ensuivre*. *Ensew*, in a secondary sense, means to adhere, to

comply, or give obedience: Thus Lyndsay: "Micht knaw the law, and to the same *ensew*."

ENTRES, *Entré*, entrance, entry: O. Eng. *entres*, R. of Brunne: *entrée*, Chaucer: Fr. *entré*. *Entresse*, entrance, Coles.

EOLL, for *Eolus*.

ERD, the earth, the terraqueous globe; as in Old English. See *Eird*.

ERRAND, wandering: Fr. *errant*: O. Eng. *errant*, Chaucer, Spenser, Shakspeare; hence the knight *errant*. *Ærnend*, in A.-Sax. signifies running; and it is so used in a poetical satire, which was written before the reign of Henry II.

ERST, first, before, heretofore: and so in O. Eng. R. of Glo'ster, Chaucer, Shakspeare: *earst*, in Spenser: A.-Sax. *ærst*. *Erst* has become appropriated to English poetry, as we may learn, from the practice of Spenser and Milton, Prior and Gay.

ESCHAIP, to escape: Fr. *echaper*: Mod. Eng. *escape*.

ESCHAME, to ashame; also to be ashamed. "*Eschame* ye nocht," are ye not ashamed? Pret. *eschamit*, ashamed: A.-Sax. *ge-sceamian*, erubescere.

ESCHEW, to avoid, to shun; as in O. Eng. Wiclif, Chaucer, Spenser: O. Fr. *eschecoir*. *Eschew*, to avoid, or shun, Coles.

ESPERANCE, hope; as in Shakspeare: "Now—*esperance*, Percy!—and set on." Fr. *esperance*.

ESPOUVENTABILL, dreadful, frightful, terrible: Fr. *epouvantable*.

ESSOINZE, an excuse: and, as a verb, to excuse: O. Eng. *essoine*, R. of Brunne, Chaucer, Gower: O. Fr. *exoine*. It is still used as a law term, Cowel.

ETAND, eating. The Saxon form of the part. pres. of *ete*.

ETH, *Eith*, easy: A.-Sax. *eth*, *eath*: O. Eng. *eth*, R. of Brunne, Minot: *ethe*, Chaucer: *ethar*, easier: A.-Sax, *eathere*, facilius.

ETIN, a giant: So *etenes*, giants, in the romance of Sir Tristrem: A.-Sax. *eten*, gigas. The stories of the *Reid Etin*, and the *Gyir Carling*, with which Lyndsay amused the young king, were popular tales, in his ill-taught time. "The taiyl of the rede *ettyn*, with the thre heidis," is mentioned, in *The Complaint of Scotland*, among the popular stories of Lyndsay's age.

EVER, ivory: *ever-bane*, ivory-bone: Fr. *ivoire*.

EVERILK, every: O. Eng. *everilk*, R. of Brunne, Minot: A.-Sax. *æfer-ilc*.

EVIL-DEIDIE, given to evil deeds.

EVIN, equal; as in Eng. Johnson: A.-Sax. *efen*. To *even*, to make even, Shakspeare.

EUSDAILL, a dale, on the river Ewis, in Dumfriesshire; which was formerly noted, as a haunt of the border freebooters.

EXAME, to examine: Fr. *examiner*. *Examin* is adopted into the English, for inquiry, disquisition, Johnson.

EXEME, to exempt: part. pa. *exemit*, exempted: Lat. *eximo*.

EXERCE, to exercise, to perform, to practise, to employ: pret. and part. pa. *exercit*: Lat. *exerceo*.

EXERCITIOUN, exercise, employment, practice; from *exerce*.

EXPONE, to set forth, to expound: So *expone*, in O. Eng. Chaucer.

EXPREME, to show, to prove; also to express: pret. and part. pa. *expremit*: Fr. *exprimer*.

EXTINCT, to make extinct, to extinguish: *extinctit*, extinguished: Lat. *extinctus*: So *extinct*, in O. Eng. Coles; and thus Shakspeare: "Give renew'd fire to our *extincted* spirits."

F.

FA, *Fae*, and *Fay*, for the rhyme, a foe: A.-Sax. *fa*, *fah*, inimicus: O. Eng. *fa*, Ritson's Romances.

FADER, father: So *fader*, in O. Eng. Chaucer: and *fader*, in Westmoreland: A.-Sax. *facder.*

FAILZE, to fail: part. pres. *failzeand*, failing: pret. and part. pa. *failzeit*, failed. Brit. *faelu*, to fail, to miss, to miscarry: Fr. *faillir.*

FAILZIES, faults, failings.

FAIM, foam; and, as a verb, to foam: A.-Sax. *faem*, spuma.

FAINE, fond, glad; also gladly; gladness, joy; "Full *faine*," right glad: So *faine*, in O. Eng. R. of Glo'ster, R. of Brunne, P. Plowman, Chaucer, Spenser, and Shakspeare: and *faine*, in Yorksh. and Westmoreland dialects: A.-Sax. *fagen*, lætus, hilaris. "Fair words makes fools *fain*." Proverb. Ray.

FAIR, for affair; as in Chaucer.

FAIR, to go, to pass. See *Fare.*

FAIS, foes: plur. of *Fa.*

FALD, a fold, a penfold, an entrenchment: O. Eng. *fald*, Blount: Brit. *fald:* A.-Sax. *fald.* It is applied to some of the antient Roman, and British fortifications, as the *Haerfaulds*, a Roman camp, in Forfarshire; the *Haerfaulds*, a British fort in Lauderdale; having prefixed the A.-Sax. *haere*, exercitus. Professor Thorkelin of Copenhagen, recognising the terms of a kindred dialect, mistook the Haerfaulds, for a Danish name.

FALD, to fold, to put in a fold; also to fold, or double: So *fald*, in O. Eng. Chaucer: A.-Sax. *faldan. Falda*, a sheepfold, Coles. *Faldage*, the manorial right of folding the tenant's sheep. Id.

FALDOME, a fathom: A.-Sax. *fuedem. Fadom*, a fathom, or six-feet measure, Coles.

FALL, *Fell*, to befall: So *fall*, in O. Eng. P. Plowman, Chaucer: A.-Sax. *feallan:* Thus Lyndsay:

"Dule *fell* the braine that hes it wrocht,
Sa *fall* thame that the buke hame brocht."

It is abbreviated to *fa'*, in vulgar pronunciation; shame *fa'* you, sorrow *fa'* you, &c. are common imprecations; and so *fair fa' you*, as in Pierce Plowman, "Now *fayre fall you*;" and in Lancashire, "*Faire-faw*" is still used, in the same sense.

FALLOW, a fellow; which Minshew connects with to *follow*, and Junius derives from *fe*, faith, and *lag*, bound. *Felaw* is Chaucer's form of the word. *Felaw*, for fellow, Coles.

FALSET, abbrev. of *Falsheid*, falsehood: A.-Sax. *false-heafd*.

FALT, want: O. Fr. *faulte*: O. Eng. *fault*, *faute*.

FALT, to commit a fault, to err: pret. and part. pa. *faltit*: So *fault*, in O. Eng. Spenser.

FA-MEN, foemen, foes, enemies: A.-Sax. *fa-men*: O. Eng. *fa-men*, Minot, Ritson's Romances. *Foe-men*, in Spenser.

FAND, did find, found: pret. and part. pa. of *find*: So *fand*, in O. Eng. Minot, Chaucer; and *fand*, in Westmoreland.

FAND, to try, to endeavour, to make a shift: O. Eng. *fonde*, Chaucer: A.-Sax. *fandian*, tentare, probare.

FANG, to catch, to seize, to grasp, to close in fight: A.-Sax. *fangen*, capessere, manuprehendere: O. Eng. *fang*, Ritson's Romances: *fong*, *a-fong*, R. of Glo'ster: So Shakspeare: "Destruction *fang* mankind." *Fang*, in Northum., apprehendere, Ray.

FANG, a catching, or seizing hold of, a grasp, an embrace; also what catches, or grasps, as a noose, a trap, the hand, the claws of a bird, the tusks of a boar, or other animal: Eng. *fang*: A.-Sax. *fang*, captura, captus. Ray states that, *fang* is a general word, in the English dialects.

FARE, *Fair*, to go, to pass, to proceed, to speed; also to act, to behave, to be in a state well, or ill: and so *fare*, in O. Eng. R. of Brunne, Minot, Chaucer, who also uses it substantively, for fortune, state, or condition: and *fare* is used for *chance*, in Ritson's Romances: A.-Sax. *faran*, *faeran*, ire,

transire, incedere, agere: Fr. *faire*, agere, facere. *Fare*, a passage, Coles.

FARIE, ado, bustle: Fr. *faire*: O. Eng. *farie*, *fare*: and so, Chaucer: "She wot no more of alle this hote *fare*." *Feirie-farie*, means a smart bustle, great ado.

FART, a discharge of wind from the anus; and, as a verb, to discharge wind: A.-Sax. *fert*: Eng. *fart*, Chaucer, Johnson.

FAT, a vat: A.-Sax. *fat*: O. Eng. *fat*, Blount. *Masking-fat* is the mashing vat used in brewing.

FAUCHT, *Faught*, did fight, fought: pret. and p. pa. of *fecht*.

FAULD, a fold; also to fold: pret. and p. pa. *fauldit*. See *Fald*.

FE', *Fee*, *Fey*, cattle, sheep, property either moveable, or heritable, money, the wages of a servant: A.-Sax *feh*, *fea*, *feo*, pecus, jumentum, substantia, pecunia, nummus: So *fee*, in O. Eng. property, goods, money, Chaucer, Shakspeare. For the legal sense of the word, see Cowel; and for the modern significations, see Johnson.

FECHT, a fight, a battle: A.-Sax. *feoht*.

FECHT, to fight: part. pres. *fechtand*: So *fright*, and *feighten*, in Westmoreland: A.-Sax. *feahtan*, *feohtan*, pugnare, præliare.

FECHTAR, a fighter: A.-Sax. *feohtere*.

FEDREM, *Feddrem*, feathers, feathering, wings. G. Douglas writes it *fedderome*, *fedderone*: *Federom* is the old Sax. plur. of *feder*, penna, ala.

FEID, feud, quarrel, enmity: So *feid*, in O. Eng. Blount: A.-Sax. *faehð*. *Feud*, hatred, Bullokar.

FEIGH, an interjection, expressing abhorrence, or disgust; and frequently used, in the common language, on feeling a bad smell, excessive heat: So in O. Eng. Wiclif uses *fugh*, as an interj. of abhorrence. Brit. *fei*, an interj. of abhorrence: Fr. *fy*; whence the Mod. Eng. *fy*.

FEIL, *Fele*, many, several, much: O. Eng. *fele*, Minot, Chaucer: A.-Sax. *feala, fela*, multi: "*Feil syis*," many times.

FEILD, a field: A.-Sax. *feld*: O.-Eng. *felde*, Minot. It is used, as a verb, to fight in the field: pret. *feildit*. Lyndsay, speaking of the contending factions, in the minority of James V. says, they——"*feildit* uther, in land, and burgh,

At Linlithgow, Melros, and Edinburgh."

Spenser frequently uses *field*, for fight, battle.

FEILL, a perception, sense, knowledge: O. Eng. *fele*, Chaucer, Coles.

FEILL, to feel, to be conscious of, to know, to understand: O. Eng. *fele*, Chaucer: A.-Sax. *felan*.

FEIND, an enemy, the devil: O. Eng. *feand*, Wiclif: *fend*, Chaucer, R. of Brunne, the foul *fiend* of Shakspeare: A.-Sax. *feond*, inimicus, diabolus. *Feind* is frequently used in imprecations, for the devil; as, "the *feind* ane man," the devil a man; "*Feind* resave the futher," devil receive the group. It is commonly used, in the corrupted form of *fint*; So "*Fint* a crum to thee she fa's." Scots Song. The English form is *fiend*.

FEINZE, to feign, to sham, to make believe; part. pres. *feinzeing*: pret. and part. pa. *feinzeit*: O. Eng. *feine*, Chaucer: Fr. *feindre*.

FEINZEITLYE, feignedly.

FEIR, *Fere*, appearance, aspect, show, array. "*Feir of war*," show of war, array of war.

FEIR, *Fere*, a companion, a mate, an equal: So *fere*, in O. Eng. R. of Brunne, Chaucer. Lodge, in his Euphues Golden Legacy, 1590, begins a sonnet thus:

"A turtle sate upon a leafless tree,
Mourning her absent *pheare*,
With sad, and sorry cheere."

Churchyard, describing a church, in his *Worthines of Wales*, says:

"This Harbert, and his *feere*,
Lyes there.———"

Sir Thomas More makes Elizabeth, the dying wife of Henry VII., cry out, "Was I not a kinges *fere*, in marriage?" Gower describes Deidamie, as the *bedfere* of Achilles. A.-Sax. *fera*.

FEIRD, *Ferd*, fourth: A.-Sax. *feord*: O. Eng. *ferth*, R. of Brunne, Skinner.

FEIRIE, stout, vigorous, active: Brit. *fer*, strong, robust: O. Fr. *fier*, bold, stout, courageous. *Feral*, dangerous, deadly, Coles.

FEIRIE-FARIE, great ado, smart bustle, flutter, confusion.

FEIRILIE, stoutly, vigorously, actively; from *Feirie*.

FEIRISNES, fearishness, fearfulness.

FEIS, wages, servants' wages: plur. of *Fé*.

FEIT, fee'd, hired, pret. and part. pa. of *fé*, *fee*; from the A.-Sax. *feh*, *fea*.

FELD, a field, sometimes is put *fell*: O. Eng. *felde*, Chaucer: A.-Sax. *feld*, campus. It is frequently used, in an extended sense, for the open country, distinguished from the forest, or wilds: So "frith and *felde*;" and "frith and *fell*;" mean the forest and open country, or the wild and inhabited country. It is used, in the same extended sense, in the old English poem of Sir Penny: "He may gar both sla and lyf,
Both by frith and *fell*."

FELL, in the North of England, and the South of Scotland, signifies a mountain: plur. *fellis*; from the Northumbro-Danish *fell*, mons, Ray: So *fell*, a mountain, in O. Eng. Ritson's Romances. There is no instance of the application of *fell* to a mountain, northward of the Forth; nor does it even extend into Strathclyde, or Lothian. *Fell*, a hill, must be carefully distinguished from *fell*, which is often put for *feld*, a field, the open country; as it occurs, in this last sense,

more frequently, in old poetry, than in the former. *Fell*, O. Eng. a field, also a hill, Coles.

FELL, to kill; to knock, or cut down. A.-Sax. *feallan*, cadere, decidere: So *fell* in O. Eng. R. of Glo'ster, R. of Brunne; and thus Shakspeare: "Who, thereat enrag'd, flew on him, and amongst them *felled* him dead." So also in Milton. And so *fell*, and *fell'd*, in Yorkshire. *Fell*, cruel: A.-Sax. *felle*. *Felliftuous*, flowing with gall, Coles.

FELL, to befall. "Dule *fell* the," sorrow befall thee. See *Fall*: So *fell*, in O. Eng. R. of Brunne.

FELLOUN, terrible, cruel; "*Felloun fray*," a terrible fright. O. Eng. *felon*, Chaucer: And thus Lodge, in his *Wit's Miserie*, "Peace is for men, and wrath for *fellon* beasts." Fr. *felon*.

FEMININE, womankind; as in O. Eng. Chaucer, Maundeville, Fr. *feminine*: Hence, *feminitie*, womanhood; and the same in O. Eng. Chaucer.

FENCE, "to *fence* the court" means, to proclaim the sitting of the court. It is a forensic expression, in the Scotish law.

FEND, to defend, by abbreviation: So *fend*, in O. Eng. R. of Brunne, Ritson's Romances, Kersey.

FEND, to endeavour, to shift, to provide for; and as a sub. a shift, sustenance, a provision. *Fend*, in No. Eng. to shift for, Ray. *Fend*, to endeavour, to provide for, in Lancashire, and Westmoreland. It is a variation of *fand*, q. v.

FERLIE, *Fairlie*, a wonder, a strange thing: So *ferlie* in O. Eng. R. of Brunne, Chaucer. In the Myrrour for Magistrates, 1559, it is said of one of the Mortimers: "Of which the one of knighthoode bare the *ferlie*." A.-Sax. *fearlic*, *faerlic*, repentinus. *Ferlie* is sometimes used, adjectively, for wonderful, wondrous: So "*ferlie fair*," wondrous fair; "*ferly*

fayne," wondrous glad, Ritson's Romances. *Farly, ferly,* strange, Coles.

FERLIE, to wonder; from the substantive.

FERME, rent, farm; as in O. Eng. Chaucer: Fr. *ferme.* So, *farm victual,* is the corn paid as rent. *Ferm* signified rent, both in England, and France, says Madox, Firma Burgi: He might have added Scotland.

FESTIN, to fasten: pret. and part. pa. *festinit, festnit:* A.-Sax. *faestnian,* firmare, figere. O. Eng. *fest,* fast; and *festin,* to fasten, R. of Brunne, Ritson's Romances. So, *fest,* and *festin,* in the Lancashire dialect.

FET, *Fett,* to fetch, to gather, to purchase: O. Eng. *fette,* Chaucer: A.-Sax. *fetian,* adducere.

FILLOK, plur. *fillokis,* a young mare, also a playful girl. Brit. *filawg, filog,* a young mare, a wanton girl, a flirting female. *Filly,* is now the common term for a young mare, in the Scotish, as well as in English, Coles, Johnson. Tusser, among Five hundred Points of good Husbandry, gives, as prudential advice, what is not now followed:

" Geld *fillies* (but tits) yet nine daies of age;
They die else of gelding, for gelders do rage;
Yong *fillies,* so likely, of bulke, and of bone,
Keepe such to be breeders, let gelding alone."

FINE, end; as in O. Eng. Minot, Chaucer, and the Myrrour for Magistrates. Brit. *fin:* Ir. *fuin:* Fr. *fin:* Lat. *finis. Fine,* as a verb, signifies to end, to make an end, to cease; the same as in Chaucer, and R. of Brunne. In Rowland's Satire, 1600, he speaks thus of the death of MARLOW, the poet, by a surfeit:

" This second worthy's date was brought to *fine,*
Freshing with oysters, and brave Rhenish wine."

FIREFLAUCHT, lightning; a flash of fire; from *fire* and *flaoch,* Brit.: *flaiche,* Ir. a sudden blast.

FIRTH, a forest, a wood, a park. A metathesis of *frith.*

FISTAND, beating with the fist, cuffing, fisting: part. pres of *fist.*

FIT, *Fitt*, a song; a short poem; a division, or part of a poem: So *fit*, in O. Eng. Chaucer, Johnson: A.-Sax. *fitt*, cantilena.

FLAG, an opprobrious term for a woman, the same as *jade.*

FLAGARTIE (a cant word), flouncing: "*A flagartie fuff*," means a *flouncing whiff*; which the Sowtar calls his wife, to denote her hasty temper.

FLAM, properly *Flan*, *Flawn*, a custard. Thus Lyndsay: "With tart, and *flam*, and frutage fine." O. Eng. *flaune*, a custard, Coles. "As flat as a *flaun*." Proverb, Ray. *Flawn*, a sort of custard, a pie [pudding] baked in a dish. Johnson. Fr. *flan*: A.-Sax. *flena*, Lye.

FLAMMAND, flaming: the old part. pres. of *flame.*

FLANE, *Flain*, an arrow: A.-Sax. *flan.* So in *Christ Kirk on the Grene*: "And sone a *flane* cowd fedder." And, Henryson, describing the equipment of Saturn, says:

"A boustous bowe within his hande he bore;
Under his girdle a fashe of felone *flanes*,
Fedrid with ice, and hedid with hailstanes."

FLATLINGIS, flatwise, flat. The English form is *flatlong*, not edgewise: Thus Shakspeare:

"—— What a blow was there given!
An it had not fallen *flatlong*."

FLE', to flee; also to fly: part. pres. *fleand*: pret. and part. pa. *fleit.* O. Eng. *flé* and *fleand*, R. of Brunne, Minot: A.-Sax. *fleon*, volare, fugare: *fleogan*, fugere. It has the form of *fleyghe*, flie, fled, in Maundeville.

FLEICH, *Fleche*, to flatter, to coax, to cajole, to wheedle: part. pres. *fleichand*, *fleiching*; which is also used, substantively, for flattery. Fr. *flechir*, to ply, to bend, to bow; adulari.

FLEIM, to banish: pret. and part. pa. *fleimit*. See *Fleme*.

FLEIT, *Flete*, to float, to flow, to abound: part. pres. *fleitand*, *fleiting*: So *flete*, and *fleting*, in O. Eng. Chaucer, from A.-Sax. *floetan*.

FLEME, to banish, to drive away, to remove: pret. and part. pa. *flemit*: So *fleme*, in O. Eng. R. of Brunne, Chaucer: A.-Sax. *flyman*, in exilium mittere. *Flema*, an outlaw; hence the *flemassace* of the English law, for a fugitive, or outlaw, Blount. *Flemer*, an expeller, Coles.

FLENE, *Fleen*, and *Flend*, for the rhyme, to flee, to run away. So *flene*, *fleen*, in O. Eng. Chaucer, Coles: A.-Sax. *fleogan*, fugere.

FLESCHERS, butchers: from the A.-Sax. *flesc*, *flaesc*, caro. The English tongue has *fleshmonger*, Johnson.

FLEURE, a flavour, a smell, a stink: So, *fleure*, in O. Eng. Coles: Fr. *flaire*.

FLEY, to frighten: pret. and part pa. *fleyit*, *fleyd*, frightened: A secondary sense of A.-Sax. *fleon*, *fleogan*, fugare, fugere. *Flay*, to frighten, and *flay'd*, frightened, in Lancashire, Yorkshire, and Westmoreland. The word is general, in the N. of England dialects, Ray. In the So. and East, *flaite* is used in the same sense, Id.

FLICHTERAND, fluttering: part. pres. of *flichter*.

FLICKER, *Flichter*, to flutter, to play the wings: So *flicker*, in O. Eng. Chaucer, Shakspeare: Sir Tho. More, in his poem, "to them that trust in fortune," has this verse: "Lyke swarmyng bees come *flickeryng* her about." A.-Sax. *flicce-rian*, motare alas quasi ad volandum.

FLING, to throw, to throw out the legs, to kick; and jocularly, to dance: pret. *flang*; part. pa. *flung*. Skinner, and Johnson, derive the English *fling*, to throw, from the Lat. *fligo*. *Flenga*, in Swed. means percutere; and *flink*, agilis, Ihre.

FLIT, to remove, to change the place of abode, to migrate: So *flit*, in O. Eng. Chaucer; Spenser, Bailey; and the same in the dial. of Lincolnshire, Eng. Dict. 1691. A.-Sax. *fliht*, volatus.

FLOBBAGE, phlegm, spume, slime.

FLOCHT, a flutter, a fright, a state of commotion, or anxiety. Brit. *floch*, a flying about, abrupt.

FLOURIS, figuratively signifies youth. "*Into his flouris*," in his youth: And so in O. Eng. Gower: Caxton says that, "Seynt Brendon, abbot of Irlonde, was in his *floures* that tyme."

FLUDE, a flood; and is sometimes used, for the sea: as "*land and flude*." A.-Sax. *flod*.

FLUREIS, *Flurisch*, to flourish: pret. and part. pa. *flureist*, *flurischit*. Lat. *floresco*.

FLYPE, to turn inside out: pret. *flypit*.

FLYTE, to scold, to altercate in words, or writing. *Flytis*, scolds: pret. *flate*: part. pres. *flyting*: A.-Sax. *flitan*, jurgari; disputare, contendere. O. Eng. *flite*, to chide, or scold; Chauceriana. *Flyte*, to scold, in Lancashire, and Westmoreland. *Flite*, is general in the N. of England dialects, Ray.

FOLD, earth, the earth: *On fold*, on earth, or in the earth: So *fold*, in O. Eng.; "*on fold*," Minot; "*upon folde*," Ritson's Romances. A.-Sax. *folde*, terra.

FOLKIS, *folk*, people: A.-Sax. *folc*, which, being a collective noun, has no plural: So, *folks* is a corruption, which enters into conversation.

FOLY, of or belonging to a fool, foolish: So *foly*, in O. Eng. Chaucer. Brit. *fol*, foolish, silly, simple: *folez*, foolishness, folly: Fr. *fol*, *folle*.

FOLY-HAT, a foolscap.

FON, to fondle, to play: O. Eng. *fonne*, Chaucer; *fond*, Dryden. Connected with this is the sub. *fun*. A.-Sax. *fægen*, lætus.

FOND, foolish; as in O. Eng. Chaucer, Spenser: And so Dekkar; "To starve in full barns were *fond* modesty." Honest Whore. And, in Churchyard's Challenge; "Reforme the *fond*, and still preserve the wise." Lodge, in his *Devell Conjured*, 1596, says: "*Fond* men speake, *fondly*; and therefore trust them not." *Fond* is still used in the sense of *foolish*, in the North of England: *fond*, foolish; *fondly*, foolishly, in Yorkshire; and so *fond*, in Lincolnshire. Tyrwhit refers the word to the Saxon. It is obviously an adj. formed from *fonne*, *fon*, which Chaucer, and Spenser use for a fool; and *fonne*, to be foolish.

FOR, because, because that; and so *for* in O. Eng. Chaucer, from A.-Sax. *for*.

FOR, the A.-Sax. prep., is frequently put before the infinitive mood of verbs, the same as the Fr. *pour*; as "*for to do*," "*for till do*," &c. And so it is used in the O. Eng. Chaucer.

FORCE, care, matter: Fr. *force*. "*I tuke na force*," I took no *care*: So, *force*, in O. Eng. as in Chaucer: "*I do no force*," I do not *care*: "*No force*," no *matter*.

FORCIE, valiant, bold, strong, full of force; from Fr. *force*.

FOR'D, for it; "*I stand for'd*," I engage *for it*: So *for'd*, in the Yorkshire dialect, Clavis.

FORDWART, forward: A.-Sax. *forweard*.

FORDWART, a precaution, a paction, an agreement: A.-Sax. *for-ward*: O. Eng. *forward*, R. of Glo'ster, Minot.

FORFAIR, to perish, to decay, to fail, to lose, to wear: And so *forfare* in O. Eng. Ritson's Romances: A.-Sax. *forfaran*, perire, perdere: *forfare*, forlorn, Kersey.

FORFAIRN, perished, decayed, lost: part. pa. of *forfair*.

FORFAULT, to forfeit: pret. and part. pa. *forfaultit*: Fr. *forfaire*, *forfaict*: O. Eng. *forfaite*.

FORFAULTOUR, forfeiture.

FORLEIT, to forsake, to quit, to give up, or over: So *forlete*,

in O. Eng. R. of Brunne, Chaucer; and thus in the Geste of King Horn: "Ne shall y the *forlete*." A.-Sax. *forlaetan*, dimittere, relinquere, deserere, renunciare.

FORLORNE, lost; as in O. Eng. R. of Brunne, Spenser, Coles. A.-Sax. *forloren*, perditus.

FORMOSE, beautiful, fair: O. Eng. *formous*, Chaucer.

FORNENT, *Fornenst*, overagainst, opposite. So *fornenst* in O. Eng. Wiclif: A.-Sax. *for-nean*.

FORQUHY, *Forthy*, because, therefore, for this reason: O. Eng. *forwhy*, Wiclif; *forthy*, R. of Glo'ster, Chaucer, Spenser. And so *forthy*, *forthen*, in the N. of Eng. dialects, Ray. A.-Sax. *fortha*.

FORSUITH, indeed, forsooth. A.-Sax. *forsoth*.

FORTHER, to forward, to promote, to further: pret. and part. pa. *fortherit*: So, *forther*, in O. Eng. Chaucer, who also uses *fortherer*, for a promoter.

FORTHINK, to think amiss, or wrong; to think with regret, or vexation; to repent, to be grieved, or troubled at: So *forthink*, in O. Eng. Chaucer. A.-Sax. *forthencan*.

FORYEILD, *Forzeild*, to repay, to reward; and secondarily to punish: So, *foryelde*, in O. Eng. Chaucer: A.-Sax. *forgyldan*, reddere.

FORYET, to forget; part. pa. *foryettin*: So, *foryet*, and *foryettin*, in O. Eng. Chaucer: A.-Sax. *forgetan*, oblivisci.

FOTHER, a load, and, secondarily, a large quantity, a great number; a plenty, a group: And so *fother*, in O. Eng. The term originally signified a cart, or wain load, from the A.-Sax. *fother*; "Sixtiga *fothra*," sixty *loads*, Sax. Chron. Chaucer, in the original sense, says, "That hadde ylaid of dong ful many a *fother*." So, *fudder*, a load, in N. Eng. Ray. In Scotland, the *futher*, or load, was 128 stones, Skene. In England, it was, properly, a ton, or 20 cwt., but varied, in different places, Blount.

Fow, the vulgar pronunciation, full; drunk. "*Wod fow*," mad drunk. A.-Sax. *full:* So, *fu*, for full, in O. Eng. Ritson's Romances. *Foo*, for full, in the Lancashire dialect.

Fra, *Frae*, from. "*Fra hand*," out of hand, off hand, instantly. So *fra* in O. Eng. Minot, Chaucer: And so *fra* in the Yorkshire dialect; and *frae* in Westmoreland. A.-Sax. *fra*.

Fray, a fright; and as a verb, to fright, to fear: pret. and part. pa. *frayit*, frightened: So *fray*, in O. Eng. Spenser, Bacon. It is an abbreviation of effray.

Fred, free'd, released: part. pa. of *fré*, as in Chaucer, from A.-Sax. *freah:* So *fredde*, free'd, in O. Eng. Ritson's Romances.

Freinzeis, fringes; plur. of *freinze*. Fr. *frange*.

Freik, a fellow; an eager, forward, strenuous, or fierce person: So *frek*, in O. Eng. Ritson's Romances. Minot uses *frek*, adjectively, for eager, forward, prompt. A.-Sax. *frec*. *Freik* has assumed, in English, the forms of *freak*, *freakish*, *freakishly*, *freakishness*.

Frelie, liberally, freely; also free, ingenuous, worthy. "*Frelie fude*," a worthy person, a hearty fellow: A.-Sax. *freolice*, *freomlic*; whence the English *freely*.

Fremd, *fremit*, strange, not related: So *fremde*, *fremed*, in O. Eng. Chaucer: *fremd*, *fremt*, in No. Eng. Ray. *Fremt*, in Lincolnsh. Skinner. A.-Sax. *fremd*, *fremed*, alienus, extraneus. *Frem*, *frame*, is still used in the Scotish dialect; and so *frem*, in Lancashire, T. Bobbin.

Frith, and, by metathesis, *Firth*, a wood, a woodland, a park, or enclosed wood, a forest: And so, *frith*, in O. Eng. Minot, Chaucer, Ritson's Romances. Brit. *frith*, *fridd*, a forest, a woodland, a plantation, a tract inclosed, from the mountains: Ir. *frith*, a forest, a wood, a wild mountainous place. This term occurs, frequently, in the Old English,

and Scotish poetry; and, constantly, in the sense, which is here explained: Thus in *Ywaine and Gawin*:

" In a *frith*, I fand a strete,
Ful thik and hard, I you bihete,
With thornes, brers, and moni a quyn."

Chaucer speaks of the birds singing " loude in *frithe*." *Frith*, and forest, are frequently used to denote the wooded country, in contradistinction to the *felde*, or open country; as in Minot: " In toun, in *felde*, in *frith*, and fen." So Wyntown: " Of *firth*, and felde, and flowrys fayre." And Dunbar: " Be *frith*, forest, and feild." And so Henryson, and Gawin Douglas, use it, in the same sense. In contradiction to all those authors, *frith* has been misexplained " *field*, lawn," by Mr. Pinkerton, in his Glossary to the Scotish Poems, 1792; and by Mr. Sibbald, as " *an arable farm, extensive cultivated fields*, or *perhaps any secure place of residence*, or *possessions within a wood*." The meaning is thus distorted, in order to derive it from the Saxon *worth*, prædium. This is a quite different word, from the topographical *firth* of Scotland, and the *frith* of England, a strait of the sea.

FROG is applied, as a contemptuous epithet, to any person: In Lyndsay's Play, the Sowtar calls his wife, " Ane *frog* that fyles the winde."

FRUCTUAL, fruitful: from Fr. *fruict*.

FRUCTUOUS, fruitful; as in O. Eng. Chaucer: And thus Phillips: " So much does *fructuous* moisture o'erabound." Fr. *fructueux*.

FRUGGE, a rug, a coarse woollen bed-cover: *Frug*, and *frog*, also signify an upper garment; from Fr. *froc*, scapulare.

FRUSCH, brittle; and, as a verb, to break, to crush: pret. and part. pa. *fruschit*. In old records, *frussura* terræ signify land newly ploughed. Brit. *frws*, a sudden emotion;

frwys, violent, vehement; *frwysaw*, to act violently, to impel briskly. *Frase*, in Norfolk, to break, Ray.

FUDE, *Fode*, a child, a person, a fellow, a man, a woman; and so is it applied in the O. Eng. "Mi child, my owne *fode*:" Geste of King Horn. "Mi doghter fayrest *fode*, O lyve:" Rom. of Ywaine and Gawin. And "so fals a *fode*" are applied to Ywaine. The terms, "*fayrest food*," occur, in the Chester Whitsun Plays: and "*fayr food*," in the Coventry Corpus Christi Plays. In Rymour's Prophecy, we have, "Defouled is mony doughtie *fude*." In the same manner, *frelie fude* signify a free-born, liberal, or worthy person, from the A.-Sax. *freolic*: So, in the Romance of Emare, speaking of his newborn, the knight says, "Frely was that *fode*." Minot calls K. Edward "*frely fode*." And Wyntown says of Queen Mald:

"Syne Saxon and the Scottis blude
Togydder is in yon *frely fude*."

In the Romance of the King of Tars, it is said, the soudan

"Feolde the Cristene to the grounde,
Mony a *freoly foode*."

And so in Rhymour's Prophecy: "With him cummis mony *frelie fude*:" Lyndsay uses it familiarly for a hearty fellow:

"Quhen freinds meits harts warmis,
Quod Jok, that *frelie fude*."

Fode, in those senses, is probably derived from *fod*, to beget, *fode*, begotten, a begotten; and is secondarily applied to a child, and to a person, like *get*, and *begotten*.

FUFF, a whiff, a puff, a fart. *Fuff*, is the northern, or Scoto-Irish pronunciation of the Brit. *chwyth*, Eng. *whiff*, a puff, or blast.

FUFFILLING, shaking, wincing, flapping: part. pres. of *fuffil*.

FUIR, fared, went: pret. of *fare*: "*I fuir furth*," I went out: "*Fure I furth*," *went* I out. See *Fure*.

FULE, a fool: plur. *fulis*: Brit. *fwl*: Fr. *fol*.

FULFILLIT, well-filled, full-filled.

FULZEIT, defiled, trampled in the dirt: part. pa. of *fulzie*.

FUNDIN, found: A.-Sax. *funden*: O. Eng. *funden*, Minot; *fonden*, R. of Brunne.

FURE, fared, went: O. Eng. *fore*, R. of Brunne. It is the pret. of *fare*. *Fured*, went, in N. Eng. Ray. "Where *fured* you?" Cumb.

FURRIS, plur. of *fur*, a furrow: A.-Sax. *fur*.

FURTH, out, forth: as in *Candlemass Day*: "Goth *forth* aforn hertly I you pray." And in Shakspeare: "Uncle, I must come *forth*." A.-Sax. *forth*.

FURTHWARD, outward: A.-Sax. *forthweard*.

FUTHER, a load, a large quantity, a great number, a plenty, a group. See *Fother*.

FYLE, to defile, to foul: So in The Myrrour for Magistrates: "The foul is fowle, men say, that *files* the nest." A.-Sax. *a-fylan*, contaminare. To *fyle*, in the Scots Law, has the meaning of to find guilty: "The assize, for the most part, *file*, and convict Archibald Cornwald." Arnot's Crim. Trials. Maclaurin. Crim. Cases, xix. Churchyard, in the Earl of Morton's Tragedie, makes him say:

> "There was no choise, I must a size abide;
> Prove *foule*, or cleane, and by my peers be tried."

FYNE, end; as in O. Eng. R. of Glo'ster. See *Fine*.

FYREFLAUCHT, lightning. See *Fireflaucht*.

FYVE SYIS, five times. See *Syis*.

G.

GA, to go: A.-Sax. *gan*: *gais*, goes: *gaid*, *geid*, went: O. Eng. *ga*, to go: *gase*, goes, Minot, Ritson's Romances.

GAB, the mouth, in the droll style; also talk, prating; whence *gabbie*, talkative. See *Gob.*

GAB, *Gabble*, to prate, to talk idly, to gibe: So *gabbe*, in O. Eng. Chaucer, Ritson's Romances: A.-Sax. *gabban*, deridere; *gabbing*, derisio: Fr. *gaber*, to jeer, to mock, to flout. The whole is originally from *gab*, the mouth. *Gab*, to prate, or lie, Bullokar.

GADDIS, rods: plur. of *gad*: A.-Sax. *gad*. In the English, the *gad* seems to have assumed the form of *goad*: So in Pope: "Oft in his harden'd hand a *goad* he bears."

GAIF, gave: O. Eng. *gaf*, R. of Brunne, Minot.

GAILL, *Gale*, to sing, to chant, to bawl, to laugh: O. Eng. *gale*, Chaucer: A.-Sax. *galan*, canere, cantare. Lyndsay says of the Papingo, that she could "*Gaill* like a goik," the cuckoo: So Chaucer says of the nightingale that, he gan "crie and *gale*." The nightingale is so named, from its *galeing*, or singing, in the night. *Geal*, in Northumberland, means to lament, Ray.

GAIP, to gape: A.-Sax. *geapan.*

GAIRD, guard: Fr. *garde.*

GAIST, a ghost: *Haly-gaist*, the Holy Ghost: O. Eng. *gaste*, and *Haly Gaste*, Minot, R. of Brunne: A.-Sax. *gaest*, and *Halig-gaest.*

GAISLINGIS, goslings, young geese: So *geslings*, in Lancashire, and Westmoreland. A gagle of *geys*, a flock of geese, Coles.

GAIT, a goat: plur. *gaitis*: A.-Sax. *gaet.*

GAITIS, ways; plur. of *gait*, *gate*, a way, a street: A.-Sax. *gaet*: O. Eng. *gate*, *get*, Chaucer: *gate*, Spenser: Gower, in telling the story of PHAETON, adds to other lore:

> "And also that he be right ware,
> In what maner he ledeth his chare,
> That he mistake not his *gate*."

Gate, a way, a street, Yorksh. dial.: and *gate* is used, for a way, in Lincolnshire, Eng. Dict. 1691.

GALAY, a kind of great gun: Old Fr. *galez*: "With gunnis, *galayis*, nor uther ordinance," Lyndsay's Epist. Nun.

GALBERT, a mantle: Fr. *gabart, gabardine*, Cotgrave: O. Eng. *gaberdine*.

GALLANDIS, gallants, fellows: Fr.

GALMOUND, a caper, a gambol: "*castand galmoundis*," cutting capers.

GALYEARDLIE, gallantly; from *galyeard*: Fr. *gaillard. Galliard*, a kind of merry dance, Coles. *Gailliard*, lustie, frolic, Bullokar.

GAMMIS, *Gambis*, gums: A.-Sax. *gauma, goma.*

GAMOND, a caper, a gambol. See *Galmound.*

GAN, began: and so *gan*, in O. Eng. R. of Brunne, Chaucer, Gower, Spenser, Shakspeare: pret. of *ginn*: A.-Sax. *ginnan.*

GANE, gone: pret. of *ga, gang.*

GANG, to go, to walk: A.-Sax. *gangan*: O. Eng. *gang*, Chaucer, Spenser, Bailey: So *gang*, in Yorksh. and Westmoreland. The word is common in the N. England, as well as the Scotish dialects, Ray.

GANT, a yawn; and, as a verb, to yawn: A.-Sax. *ȝanian.*

GAR, *Garr*, to cause, to make: *garris, gars*, causes: So *gar, garr*, in O. Eng. Chaucer, Minot, Coles: Thus Spenser, in his Pastorals: "Tell me, good Hobbinol, what *gars* thee greet?" And so Ramsay, in his Gentle Shepherd: "What ails thee, Roger; what *gars* thee grane?" *Gar* is still used, in this sense, in the N. of England, and in Lancashire, as well as in Scotland. Tyrwhit refers the word to the Saxon; Ruddiman derives it from the Dan. *gior*, and Junius, from the Isl. *giora. Gioer*, Dan., signifies to make, to do, Wolfe; and *gioere*, Isl., facio, ago, Andreas.

GARMOUN, *Garmount*, a garment: O. Fr. *guarniment.*

GARNISOUN, a party, a company, a body of troops: O. Eng. *garnison:* Chaucer: Fr. *garnison.*

GART, caused: pret. of *gar:* O. Eng. *gert*, caused, Ritson's Romances: and so Minot: "He *gert* assemble his barounes."

GARTH, a garden, a small inclosure: Brit. *garth:* Ir. *gart:* A.-Sax. *geard:* O. Eng. *garth*; which is still used, in the dialects of Lincolnshire, Westmoreland, and most parts of England, Ray, Skinner, Bailey. *Apple-garth* is an orchard, in Yorkshire.

GAT, got; begot: pret. of *get:* A.-Sax. *gettan. Gat* was also the O. Eng. pret., Chaucer, R. of Brunne: So *gat*, did get, in Bailey.

GATE, a way, a street; as in O. Eng. Chaucer, Spenser: A.-Sax. *gaet.* See *Gaitis. Gate* is still used, in the N. English, and Scotish dialects, Ray.

GAUDE, a trick, a sportive trick, a prank: So *gaude*, in O. Eng. Minot: Fr. *gaudir*, to jest, to be frolicsome.

GEARKING, vain, showy: A.-Sax. *gearcian*, apparare, exhibere: *gearcung*, apparatus.

GEID, went, walked: pret. of *ga:* O. Eng. *gede*, *ged*, Wiclif, R. of Brunne.

GEILL, jelly: Fr. *gelee. Gelly* is the proper spelling, as in Shakspeare: "May my best blood turn to an infected *gelly.*"

GEIR, *Gear*, goods, chattels, property, money, apparel, accoutrements: A.-Sax. *geara:* O. Eng. *gere*, *gear*, Chaucer: So *gere*, in Heywood's Four P's: and *geare*, in Spenser. *Gear*, *geer*, is frequent in Shakspeare. So *geer*, in Lancashire, T. Bobbin. And *gear* is common in the N. English dialects, as well as in Scotland, Ray.

GENNER, *Gender*, to engender, to beget: Fr. *gendre:* So Shakspeare: "A cistern for foul toads
To *gender* in.——"

GENERIT, *Gennerit*, pret. of *genner*, engendered, begat: O. Eng. *gendred*, Wiclif.

GENT, (Fr.) neat, pretty: So *gent*, in Chaucer, and R. of Brunne. *Gent*, fine, spruce, gay, Coles.

GERSOME, the premium given for the lease of a farm: A.-Sax. *gersum*, *gaersum*, premium, compensatio. *Gersume*, a fine, or income, Bailey.

GES, guess: O. Eng. *gesse*, Chaucer, R. of Brunne.

GEST, plur. *gestis*, from the Lat. *gesta*, is properly a deed, action, or exploit; but it secondarily means the relation of such a story: So, *The Geste of Arthur*, *The Geste of King Horn*, &c. And Chaucer says, "the Roman *gestes* maken remembrance," by which he means the collection of *stories*, called the *Gesta Romanorum*. The word is common in the O. Eng. both in the first, and secondary senses, R. of Brunne, Chaucer, Spenser.

GIF, *Geve*, to give: A.-Sax. *gifan*, dare: O. Eng. *gif*, Minot, R. of Brunne: *gef*, R. of Glo'ster.

GIF, if: A.-Sax. *gif*, O. Eng. *gif*, R. of Brunne. "*God gif*" is a common expression, for God grant that: "*God gif* I rax in a raip," Lyndsay. "At hame *God gif* I ware," Henryson's Robene and Makyne.

GIGLOTTIS, plur. of *giglet*, a playful girl, a wanton girl: So *giglet*, *giglot*, in O. Eng. Chaucer, Shakspeare: "Away with those *giglots*." "Young Talbot was not born to be the pillage of a *giglot* wench." *Giglet*, a wanton girl, in Lancashire. *Giglet*, a wanton woman, Coles. The word is from A.-Sax. *geagle*, lascivus.

GIRD, from the A.-Sax. *gyrd*, means a stroke, a hit, a blow; also a stroke of wit, or satire: as in Shakspeare: "I thank thee for that *gird*, good Tranio." To *let gird* means to strike a blow.

GIRD, (A.-Sax. *gyrdan*, *be-gyrdan*) to strike, to hit: So *gird*,

in O. Eng. P. Plowman, Coles. Chaucer uses the word in the Saxon form: "to *girden* of his hede." Cant. Tales. *Gird* also means to strike, or hit, with wit, or satire; as in Shakspeare: So Falstaff says: "Men of all sorts take a pride to *gird* at me." To *gird*, to give cutting language, Bailey.

GIRN, to cry, to weep, to *grin*; of which it may be a metathesis, or from A.-Sax. *girran*, to make a noise. *Girn*, to grin, in Lancashire and Westmoreland.

GIRNAND, *Girning*, crying, weeping. *Girning*, grinning, Bailey. Marston says of Tuskas, a retailer of wit:

"Who ne'er did ope his apish *gerning* mouth———.'

GLAID, glad: A.-Sax. *glaed.*

GLAIDER, one who makes glad, a gladdener, a comforter: as *glader*, in O. Eng. "Thou *glader* of the mount of *Citheron*:" Chaucer. "Thou *gladder* of the mount of Cytheron:" Dryden.

GLAIKIT, care'ess, playful: from *glaik*, O. Eng. *Gleck*, *gleek*, Ash.

GLAIKS, tricks, a game of deception, a puzzle. "I see thay haif playit me the *glaiks*," Play: i. e. they have deceived me: perhaps from A.-Sax. *gligg*, ludibrium, gaudium, lætitia. *Glaiks* is applied to a playful, thoughtless, frivolous person. So, in the Play, Folly's daughter is called, "*Gude Glaiks.*" And in Christ Kirk on the Green, Dick's wife calls him *Gude Glaiks*: "His wyfe bad him ga hame *gude Glaiks.*"

GLANGORE, *Glengore*, *Grandgore*, the venereal disease.

GLED, the kite, a kind of hawk: A.-Sax. *glide*: O. Eng. *glede*, Bullokar, Coles. "Ye shall not eat the *glède*, the kite, and the vulture." Deuteronomy. *Glead*, a kite, in Yorkshire, and Lancashire. *Gleaid* is generally used in the English, as well as the Scotish dialects, Ray.

GLENNIS, plur. of *glen*, a valley: Brit. *glyn*: Ir. *glean.* This

word is common, in the topography, as well as in the language of N. Britain. *Glen*, says Johnson, a valley, on the authority of Spenser: "And wooes the widow's daughter of the *glen*."

GLEW, sport, glee: So in O. English, *glew*, in R. of Brunne: *gle*, in Chaucer: *glee*, Bullokar: *glee*, Spenser: A.-Sax. *gleo*, gaudium. See *Chalmer-glew*.

GLORE, glory: Fr. *gloire*: So *glore*, in the O. English poets, who use it as a monosyllable.

GLORIFEIT, and *Glorificate*, for the rhyme, glorified.

GLOUR, to stare: *glowris*, stares: So *gloor*, in Lancashire: *gloar*, in Westmoreland: Eng. *glare*, to stare: *gloar*, to squint; in Scotland, to stare, Johnson.

GNARR, 'Narr, to snarl, to growl: So *gnarr*, in O. Eng. Spenser, Eng. Dict. 1691: A.-Sax. *gnyrran*, stridere; *gnornian*, murmurare.

GNARRE, a hard knot, or bump, a knot in wood; and metaphorically, a churl: So *gnarre*, in O. Eng. Chaucer: Tyrwhit derives it from the Saxon. *Gnarr*, a hard knot in wood, also a churl, Bullokar.

GOB, *Gab*, the mouth, in ludcirous style: Ir. *gob*: Fr. *gobe*: So *gob*, in N. Eng. and a spoon is called a *gob-stick*, Ray. In the South, *gob* means a morsel, or bit. Id. From *gob* comes the Eng. *gobbet*, a mouthful; to *gobble*, &c. See Johnson.

GODBAIRNGIFT, the present of a godfather, at the baptism of a child.

GOIK, the cuckoo: Brit. *gog*, *y-gog*: A.-Sax. *gaek*. In the common language, this name has assumed the form of *gowk*, in Scotland; *gouk* in the N. of England, Ray. And it is applied secondarily to a foolish person.

GOLDSPINK, the goldfinch: A.-Sax. *goldfinc*.

GOME, *Gume*, a man: So *gome*, in O. Eng. Coles, Ritson's Romances: A.-Sax. *guma*, homo.

GOR, an abbrev. of *Glangore*, the venereal disease.

GORMAN, *Gormand*, a glutton; also gluttonous: Fr. *gourmand:* and hence *gorbelly*, the belly of a glutton, Johnson. *Gourmand*, a glutton, Bullokar. *Gourmandize*, to eat, like a glutton, Id.

GOSSOP, a neighbour: "I lent my *gossop* my mear to fetch hame Collis." Lynd. A chatting companion: A.-Sax. *godsibb:* and Chaucer uses *godsib*, in the A.-Saxon form. So Shakspeare: "And sometimes I lurk in a *gossip's* bowl."

GOVERNALL, government, governance: So *governaille*, in O. Eng. Chaucer: Fr. *gouvernail. Governail*, the rudder, Coles.

GOWL, to howl, to cry: *gowland, gowling*, howling, crying: O. Eng. *gowl, ghouling*, Wiclif.

GOWLES, red, a term in heraldry; *gules*, Fr.

GRAGIT, cursed, excommunicated: pret. of *grage.*

GRAINTER, *Gryntar*, the keeper of the grain, or corn. *Granatarius*, O. Eng. an officer, who kept the corn-chamber in a religious-house, Kersey. A MS. account of the revenue, and expenses of Cardinal Beaton, in the Advocates' Library, contains the accounts of the *granatarius*, for the different kinds of grain expended: Hence a *granary* is, in Scotland, called a *graintal*, or *gryntal*-house.

GRAITH, harness, accoutrements, appendages, tools, goods, articles: O. Eng. *greithe, graithe*, Chaucer, R. of Brunne, Bullokar: A.-Sax. *geræðe.*

GRAITH, to harness, to accoutre, to prepare: So *greithe, graithe*, in Chaucer: *grayth*, Minot: A.-Sax. *geræðian.*

GRAM, subst. wrath, mischief, grief: So *gram, grame*, in O. Eng. Minot, Chaucer, Ritson's Romances, Bullokar; and R. of Brunne uses the word both as a noun, and a verb. A.-Sax. *gram*, ira, furor, injuria. *Gramian*, irritare.

GRAM, adj. ireful, furious, mischievous: and so in O. Eng. A.-Sax. *gram*, iratus, furiosus, offensus. It is softened to *grame*, in Bullokar.

GRANDGORE, the venereal disease. See *Glangore.*

GRANDSCHYRE, grandsire, grandfather, great grandfather; and, in a general sense, forefather: "Adam our *grandschyre.*" So *gronsur*, grandfather, in Lancashire.

GRANE, subst. a groan: A.-Sax. *grane.*

GRANE, v. to groan: A.-Sax. *granian.*

GRANGE, Fr. *grange*, a farm, a corn-farm, a farm-house, or houses: and so *grange*, in O. Eng. Chaucer, Spenser, Milton.

GRAPE, *Graip*, to grope, to feel: A.-Sax. *grapian:* So *grape*, in the N. of England: "He kist me first, did *grape* my breests, and than." Yorkshire Dialogue.

GRAVE, a grove, a bush of wood: O. Eng. *greve*, Chaucer, Ritson's Romances. *Grave*, a wood, Coles. A.-Sax. *graef*, lucus, dumetum.

GRE, plur. *greis*, a degree, a step; "*gre by gre*," step by step. Fr. *gré:* So, *gre*, in O. Eng. Chaucer, Wiclif, R. of Brunne. *Grees*, in N. Eng. mean stairs, Ray.

GREIF, to grieve: *greifit*, grieved, hurt.

GREIT, to cry, to weep: pret. *grat:* part. pres. *greitand, greiting*, crying, weeping: A.-Sax. *gretan:* O. Eng. *grete*, Chaucer, R. of Brunne: *greet*, Spenser: "Tell me, good Hobinol, what gars thee *greet?*" *Greet*, or *greit*, is still used in the N. Eng. as well as the Scotish dialects, Ray, Clavis to the Yorksh. dial., Walker.

GRENE, *Grane*, green: O. Eng. *grene*, R. of Brunne: A.-Sax. *grene:* yet, Johnson derives this word from the German *grun*, or the Dutch *groen.*

GREW, Greek: So, R. of Brunne uses *Gru*, for Greek, in his translation of Bishop Grossethed's *Castle of Love.* Caxton informs us, "There were threescore and ten [the *seventy*] "that torned holy wrytte oute of Hebrew into *Grewe.*"

GRIPPIT, griped: pret. of *grip:* Eng. *gripe:* A.-Sax. *gripan.*

GRISLIE, horrible, frightful: A.-Sax. *grislic:* So, *grislie*, in

O. Eng. Chaucer; and it is a favourite epithet with the great poets Spenser, Shakspeare, Milton, and Dryden. *Grisly*, ugly, in N. Eng. Ray.

GROTE, a groat, an old coin worth 4 pence sterling: So, *grote*, in Chaucer: "And yeve that convent four-and-twenty *grotes*."

GROUNDER, a founder; from *ground:* A.-Sax. *grund.*

GRUME, *Grome*, a lad, a fellow, a man, a man-servant: Belg. and Dutch *grom*, puer, Kilian. *Grome*, and *grume* are frequently used, in this sense, in the old English romances, and in the old English plays; and so repeatedly in the Romance of Gawan and Golagros: "The gayest *grumys* on grund with geir, that mycht gane." From this word we have the modern English *groom.*

GRUND, ground, the earth, the terraqueous globe: A.-Sax. *grund:* So in the Rom. of Gawan and Golagros: "The gayest grumys on *grund*," the gayest men on *earth.* Milton seems to have preserved the Saxon analogy, by saying: "In his own temple, on the *grunsel* edge."

GRUNDIN, ground, sharpened: part. pa. of *grind:* A.-Sax. *grindan:* So *grundin*, in O. Eng. Chaucer, Ritson's Romances.

GRUNSCHING, groaning, grumbling: part. pres. of *grunche. Groche*, *gruche*, in Chaucer, and Wiclif: *grutch* in Mod. Eng. to murmur, to grumble.

GRUNYIE, *Gruntill*, the snout: Eng. *grunt*, and *gruntle*: Fr. *groine* de porceau: and Chaucer uses *groiné*, for a snout: So *groyn*, in Lancashire, T. Bobbin: and *greun*, in N. Eng. Ray.

GRYCE, *Grys*, a pig, pigs. "*Teind gryce*," tithe pig. O. Eng. *grice*, Johnson: So, *grise*, in Yorkshire: *grice* is a young wild boar, Bailey.

GRYNTARIS, the keepers of the grain. See *Graintar.*

GRYS, *Gryce*, a fine species of fur. Du Cange supposes it to be the same as the *vair*, or *menever*; but, Lyndsay mentions it, as distinct from the *menever*. Chaucer says of his monk:

" I saw his sleves purfiled at the hond,
With *grys*, and that the finest of the lond."

It is also mentioned, in the Romance of Launfal:

" Hur manteles wer of grene felwet,
Ybordured with gold, ryght well ysette,
Ipelvred with *grys*, and gro."

The name is from the Fr. *gris*, which was applied to the animal, from its gray colour, and thence to its fur. The badger, or *meles*, is called the *grey*, from the colour of its fur, being an odd mixture of deep brown, and pale yellow, which together form a kind of *grey*.

GUBERNATION, governance, government: So, in English, from Lat. *gubernatio*.

GUCKIT, foolish; from *guck*, *gowk*, to play the fool: And this is derived from *goik*, *gowk*, the cuckoo, a foolish person. See *Goik*.

GUDE, good; as in the O. Eng. Chaucer, Minot, R. of Brunne: A.-Sax. *god*, *gode*, " *a man of gude*" means, a godly, or worthy man.

GUDAME, *Gude-dame*, grandmother; as *gude-schir*, is grandfather. In 1584, King James wrote the lords of session, that, " Sir Richard Maitland had served his *grandsire* [great-grandfather], *goodsire*, *good-dame*, mother, and himself, in many public charges, and honestly acquitted himself."

GUDLINGIS appears to have been a species of alloy, or base metal, which it was common to mix with gold, in Lyndsay's time: *Dissait* accuses the goldsmiths of mixing " Fyne ducat gold with hard *gudlingis*."

GUERDON, a reward; and, as a verb, to reward: So *guerdon*, in O. Eng. Chaucer, Spenser, and Shakspeare. Fr. *guer-*

don. Guerdoning, rewarding; *guerdon-les*, unrewarded, Bullokar.

GUST, Fr. *goust*, Lat. *gustus*, used by Shakspeare, Dryden, and Pope, for the *sense of taste, relish*; was formerly used as a verb to *taste*, to *relish*. *Gusting*, tasting; as in Lyndsay: "In heiryng, seing, *gusting*, smelling."

GUT, the gout: Fr. *goutte*.

GY, for *Guy*. The Sir *Guy* of Romance, who is said to have slain Colbrand, the Danish giant; and is frequently alluded to, by the old poets: Thus Shakspeare: "I am not Sampson, *Sir Guy*, nor Colbrand, to mow 'em down, before me." The Romance of *Guy* is enumerated by Chaucer, among the "Romances of pris."

GYDE, to guide; *gydit*, guided.

GYLE, guile, deceit; O. Eng. *gile*, R. of Brunne, Minot, Chaucer; who have also *gilour*, for a deceiver. Fr. *guille*.

GYLE-FAT, the cooling vat, in brewing; or the vat, in which the wort is put to ferment. So, *guile-fat*, in the No. of Eng., Ray. The cooling vat is called a *keel-fat*, in Lincolnshire, and other parts of England, Eng. Dict. 1691. It is from the A.-Sax. *celan*, to cool; *celend*, cooling; and *fat*, a vat.

GYN, art, contrivance, *Gyne*, an engine, Wyntown. So, *gynne*, in R. of Glo'ster; *gin*, in Chaucer, a contrivance, an engine; and *gyn, gynne*, in Ritson's Romances, in the same sense. *Ginne, gin*, for engine, a snare, Coles.

GYRE-CARLING, a witch of gigantic size, and frightful appearance, about whom several stories were formerly current, in Scotland. The tales of the Red Etin, "and the *Gyre-carling*," are among those, with which Lyndsay amused James V. when a child. Foly says, in Lyndsay's Play:

"——My gudame the *Gyre-carling*,
Leirnde me the prophesie of Merling."

Polwart, in his Flyting, with Montgomery, says: "Leave bogills, brownies, *gyre-carlings*, and gaists." *Carling* is an old woman, a hag: but, what is *gyre?* This question has not yet been answered; nor can it be easily answered. *Gyre*, an antient word for a trance, Bullokar. *Gyre*, a circuit, a compass, or carriere, the bound, or end of a course; also, a traunce, dump, or fit, Coles. *Gyr*-omancy, a kind of divination, which is performed in a circle. *Gyr*-falcon has its distinguishing epithet from the same prefix. *Gyre*, a circle, which is described, by any thing moving in an orbit: In this sense, it has been used by the English poets, from Spenser to Dryden: and *gyred* is used, adjectively, by Shakspeare. From those intimations, the name, and nature, of the *gyre-carling* may be inferred, by the more curious inquirer.

Gyse, a mask, a fashion; "*on the new gyse*," in the new *fashion*; "garments of the gayest *gyse*:" So, in O. Eng. *gise*, in Chaucer; *guyse*, R. of Brunne; *guise*, in Spenser, and Shakspeare. Fr. *guise*: A.-Sax. *wisc*. *Guyse*, fashion, manner, Kelham's Norman Dict. Chacun se fait fouetter à sa *guise*. Proverb.

H.

Habil, able: *habilitie*, ability: So, in O. Eng. Chaucer: *hable*, Spenser: Fr. *habile*, *habilité*. *Hability*, faculty, power: now *ability*, Johnson.

Habilzement, clothing, dress: Fr. *habillement*, and so in English, Johnson.

Habitakle, a habitation: So, *habitacle*, in Chaucer; *abitacle* in Wiclif: Lat. *habitāculum*.

Haekit, cut, chopt: pret. and part. pa. of *hack*, to cut, to chop: A.-Sax. *haccan*: So, *hack*, in O. Eng. Chaucer, Eng.

Dict. 1691. Thus Shakspeare: "I'll fight 'till from my bones my flesh be *hack't*."

HAD, *Hald*, to hold: It is frequently used in the sense of *hold*, *agreed*, in making a bargain, or wager: So Lyndsay: "I *had*, deir brother, be Alhallow."

HAG, a hack, a notch: corruption of *hack*.

HAGEUTTERIS, soldiers armed with *hagbuts*, or *haquebuts*, a kind of short muskets formerly in use. They were the same with the *arquebus*, and are frequently mentioned in the acts of parliament in the 16th century, Blount, Cowel. *Haguebut*, a gun, or harquebuse, Bullokar

HAIF, have: A.-Sax. *haefst*, inflex. of *haebban*: O. Eng. *haf*, R. of Brunne.

HAIL, *Hale*, *Heil*, sub. health, welfare, happiness: A.-Sax. *hael*: O. Eng. *hail*, *hele*, R. of Glo'ster, R. of Brunne, Mi not; *haile*, *hele*, Chaucer, Coles. "For *hele*, and salvation," saith Caxton.

HAIL, *Hale*, sub. the whole; *hailly*, adv. wholly: A.-Sax. *hael*, *hael-lice*: O. Eng. *hale*, *halely*, Minot, Ritson's Romances. *All haill*, means wholly, entirely, "And thou sall haif my hairt *all haill*." Robene and Mawkin: So *al hol* in Chaucer: "To whom she had *al hal* hire herte yeve." Cant. Tales.

HAIL, *Hale*, healthy, sound, whole: A.-Sax. *hael*, *hal*: O. Eng. *hail*, *haile*, *hele*, R. of Glo'ster, Chaucer, Coles. In Mod. Eng. *hale*: So Swift:

> "His stomach too begins to fail;
> Last year we thought him strong and *hale*."

Hail is now used, in poetry, as an interjection, Johnson.

HAIL, to heal, to cure: A.-Sax. *haelan*: O. Eng. *hele*, R. of Brunne, Chaucer.

HAILIT, *Haillit*, healed, cured: pret. of *hail*. The same

word appears, in Caxton's Chron. under the form of "*haled* seke men."

HAILSUM, healthy, wholesome: A.-Sax. *hael-sum.* Caxton, speaking of Irlonde, says, "The flesh of kyen is there *holsome*, and swyne's flesshe *unholsome.*"

HAILLILIE, wholly; from *hail.*

HAIR, *Hoir*, hoar, hoary, gray. "Thare saw I crabit Saturne, auld and *hair.*" Dunbar's Golden Terge. A.-Sax. *har*, hare? O. Eng. *hoir*, *hore*, *hoor*, Chaucer. It is frequently used to denote the withered appearance of the woods, in the winter season, and the bleak appearance of hills. See *Holtis.*

HAIS, for *Hairse*, hoarse: So, *hase*, in O. Eng. Romances, Ritson.

HAIST, to haste: *haistit*, hastened: A.-Sax. *haeste.*

HAIT, hot: So, *haet*, hot, in the Yorksh. dialect: A.-Sax. *haet.*

HALD, a hold, a habitation, a settlement, a place: O. Eng. *hald*, R. of Brunne: A.-Sax. *hald.*

HALD, to hold; as in Chaucer: A.-Sax. *haldan.*

HALS, *Halse:* A.-Sax. *hals*, the throat, the neck: So *halse*, in O. Eng. R. of Brunne, Chaucer: "Be I honged by the *halse.*" Cant. Tales. In the vulgar speech, the word is pronounced *hawse*, and the same in No. Eng., Ray.

HALY, holy; as in O. Eng. Minot, R. of Brunne, Wiclif: A.-Sax. *halig.* "*Haly Gaist*," the Holy Ghost; "*Haly-rude*," the holy cross.

HALYEIR, *Hailyeir*, whole year.

HAME, home: O. Eng. *hame*, R. of Glo'ster, Chaucer: And so, *hame*, in the Yorksh. dialect: A.-Sax. *ham*, which is a frequent termination of the names of places both in England, and in Scotland.

HAMELIE, homely, familiar, indifferent: A.-Sax. *ham-lic:* "*Hame* is *hame*, be it never so *hamlie.*" Adagia Scotica.

HANCLETHIS, ancles: plur. of *hancleth:* A.-Sax. *ancleow.*

HAND, A.-Sax. *hand*, action, agency. "Was never man, bure

better *hand*." Sq. Meld. So, in the language of life, we say: *bear a hand*, *bore a hand*, to have a hand: To *hand*, a verb, in sailor's speech, Kersey.

HAP, fortune, chance, luck, good fortune: As *happe* in Chaucer, which Tyrwhit refers to the Saxon; but, there is no such word, in the A.-Saxon. It is, in fact, from the Brit. *hap*, chance, fortune, luck, good fortune: And *an-hap*, mischance, misfortune, Owen. "Better *hap* to court nor gude servyse" was a common saw, in Lyndsay's time; and he uses it, in his *Complaynt*. It is, frequently, repeated by Stewart, a contemporary poet, in his poem of "*Hap at Court*." *Hap*, from the Welsh, with its derivatives, we may see, in Johnson: So Sydney:

"Curst be good *haps*, and curs'd be they that build
Their hopes on *haps*, and do not make despair."

HAP, to cover, to cover up: *happit*, covered, covered up: So, *happ*, in N. Eng. Ray; and *hap*, in Lancash. T. Bobbin. A.-Sax. *heapan*: whence the Eng. to *heap*.

HAPNIT, happened.

HARD'TEL, heard told, heard said.

HARKNIT, hearkened.

HARLE, to drag, to trail: *harlit*, dragged, hauled: *harland*, trailing, drawling. *Harle* is, perhaps, a corruption from Fr. *haler*.

HARLOT. This opprobrious term, which is now confined to a *whore*, was formerly applied to a worthless person of either sex. Chaucer says of his Sumpnour: "He was a gentil *harlot*, and a kind;" And, in his Romans of the Rose, he translates, "Roy des *rihaulx*," king of *harlots*. So, in Lyndsay, Foly, making an obscene speech, is addressed by Diligence:

"Swyith! *harlot*, haist the to the king,
And let allane thy trattelling."

In Caxton's Chronicle, Sir William Wallace is called a *harlot*. Various derivations have been given of this word: It is from the British, wherein it appears in different forms, both applied to male, and female; as *herlod* and *herlotyn*, a stripling, a youth; *herlodes*, a hoiden, or romping girl; *herlotiad*, a stripling, a tall gawky, Davies, Owen. In Ritson's Anc. Romances, it is written *herlot*, plur. *herlotes*, base varlets, worthless knaves. *Harlot* was also used, as an adjective, both by the Scotish, and the Old English poets: So Blind Harry makes young Selby say, in taunting Wallace, "Rouch rowlings apon thy *harlot* fete." And thus it is repeatedly used in Way's Fabliaux: In his charming lay of the *Ivy*, he says of his lass:

"For now she rules me with her look,
And round me winds her *harlot* chain."

HARLOTRIE, libidinous life, lewdness, ribaldrie; Chaucer says of his Miller:

"He was a jangler, and a goliardeis,
And that was most of sinne, and *harlotries*."

From him, this word came down to Dryden:

"From Rome's tribunal, thy harangues prevail,
'Gainst *harlotry*, while thou art clad so thin."

HARMESAY, a supplication to be saved from *harm*, suffering, or punishment; from *harme*, which formerly signified *sorrow, suffering*. A.-Sax. *harm, hearm*, calamitas.

HARNES, accoutrements, warlike implements; as in O. Eng. *harneis*, in Chaucer: *harnes*, in Spenser: Fr. *harnois*.

HARNS, *Harnis*, the brains: And so in O. Eng. Coles. *Hernes* in Minot, from A.-Sax. *haerne*. *Harns* is still used for brains, in the N. Eng. as well as the Scotish dialects, Ray. Clavis to the Yorksh. Dial.

HARN-PAN, the brain-pan, the skull.

HAROW, *Harrow*, an interj. or exclamation, for help: Old Fr.

haraw, Lacombe. It is frequently used by the Old Eng. poets: "*Harow* and help." P. Plowman. "I wol crie out *harow*, and alas." Chaucer. "Out! helpe! alas! harow! he gan to cry." Id. Lyndsay, in his *Complaynt*, uses the expression, "to draw at the cat-*harrow*," which seems to mean to help one another mutually.

HART, the heart; and, as a verb, to hearten: A.-Sax. *heort*.

HARTLIE, heartily, heartfully: And so in O. Eng. Chaucer: "Goth forth aforn *hertlie* I you pray." Candlemass Day. The antient form of *hart*, and *hartlie*, were preserved in use, during the reign of Elizabeth: "So, I bid your Lo. *hartely* farwell." Lodge's Illustrations, i. p. 347. "My wyfe's *hartye* commendacions." Ib. ii. p. 279. *Harty*, in Spenser.

HASARDOUR, a gamester; as in the O. Eng. of Chaucer. Fr. *hasarder*.

HASARDRIE, gaming; as in the O. Eng. of Chaucer: So in Spenser: "Hasty wrath, and heedless *hazardry*."

HATE, *Hete*, to call, to name; to be called, or named: O. Eng. *hete*, *hate*, R. of Glo'ster, R. of Brunne: A.-Sax. *hatan*, *haetan*. The pret. and part. pa. are variously written *hat*, *hate*, *hatte*, *hette*, and *hecht*; and in the O. Eng. *hate*, *hatte*, *hette*, *height*, and *hight*, R. of Glo'ster, R. of Brunne, Minot, Chaucer.

HAULD, for *hald*, to suit the rhyme.

HAYIF, to name: "*Hayif* me, and I sall baptise thee." Probably a corruption of *hait*, *hate*, *hete*, to name, to call; the same as, in the O. Eng. of R. of Brunne, and Chaucer, from A.-Sax. *haetan*.

HECHT, *Hete*, to promise, to vow: So, *heght*, *hete*, in O. Eng. R. of Brunne, Chaucer, Ritson's Romances: A.-Sax. *haetan*. *Hight*, to promise, to vow, in No. Eng. Ray.

HECHT, promised, vowed: pret. and part. of *hete, hecht.* O. Eng. *heght, hight,* R. of Brunne, Chaucer:

"That ye me *hight,* and swore in your village,
The day that maked was our marriage."

HECHT, *Hette, Hatte,* called, named; was called, was named: pret. and part. pa. of *hate, hete.* So *hatte, hette, height,* and *hight,* in O. Eng. R. of Glo'ster, R. of Brunne, Minot, Chaucer, and Spenser. *Hight* is also used by Dryden, and Pope. *Heet,* and *haet,* are the common forms of this word, in Caxton's Chronicle. *Hight,* called, in No. Eng. Ray.

HEDE-WERK, the head-ache: And so *head-werk, head-wark,* in the N. of England, and Lancashire. It is from *hede,* and *werk,* a pain, as in Chaucer: A.-Sax. *weorc, waerc,* dolor, cruciatus. Whence also *tooth-wark,* the tooth-ache, in the No. of England.

HEICH, high. A.-Sax. *hieh.*

HEIDLANGS, headlong.

HEIRIS, lords, nobles: plur. of *heir, here:* A.-Sax. *heara, hera,* dominus.

HEIR-TEL, to hear say, to hear told.

HEIT, heat: A.-Sax. *hete.*

HEKLIT, pulled; pret. of *hekil,* to tease, or pull; commonly to dress flax, by pulling through a *heckle.* Eng. *heckle, hatchel,* Ash.

HENT, *Hint,* caught, seized: pret. and part. pa. of *hent,* to catch, or seize; as in O. Eng. R. of Brunne, Chaucer: In the Myrrour for Magistrates, Baldwin, speaking how the French took Vernoile, cries out: "And through that lye, that towne from us they *hent.*" Gower, in giving the story of Silenus, who strayed out drunk, says, "But, at last, a chorle hym *hent.*" A.-Sax. *hentan,* capere, rapere; *hent,* capuit. To *hent,* to catch, (old) Bullokar.

HERBERYE, lodging, a lodging, an inn, a house: A.-Sax.

herebergȝa: O. Eng. *herberwe*, Chaucer: *herbour, herbergere*, Wiclif: So, *herberow*, an harbour, Bailey. It assumed the form of *harbor*, during Elizabeth's age: Aliena, in Lodge's Euphues Golden Legacie, says to the shepherds: "May you appoint us any place of quiet *harbor*." Lodge has, in the same sense, *arbor*, and *arbour*.

HERBERYE, to lodge: A.-Sax. *herebergan*: O. Eng. *herberwe*, Chaucer; *herbore*, Wiclif. *Herbergers*, innkeepers, Coles.

HERBERLES, without lodging, harbourless: O. Eng. *herboroules*, Wiclif.

HEREYEILD, a tribute, which was paid to the landlord upon the death of a tenant: It was the best horse, ox, cow, or other beast, in the tenant's possession. It is the same as the *heriot* of the English law, which is merely an abbreviation of the Saxon term *here-ȝild*. Terms of the Law, 1602, Spelman, Cowel. *Heregeat*, as heriot, Coles. *Heregeld*, a subsidy for war. Id.

HERITOURIS, heirs, inheritors: Fr. *heritier*.

HERSCHIP, *Hereschip*, plur. *herschipis*, a waste, a depredation, a plundering expedition; such as were frequently made, in the warfare between England, and Scotland. A.-Sax. *here-scipe*.

HERY, *Harry*, to rob, to plunder, to waste. A.-Sax. *heryan*, spoliare, vastare, prædas agere. O. Eng. *hery*, Minot; *harie*, R. of Brunne; *harwe*, Chaucer: *harry* in Eng. Dict. 1691: Mod. Eng. *harrow*. *Hery*, to spoil, a Northumberland word, Ray.

HERYIT, *Harryit*, robbed, plundered; pret. of *hery, harry*. "Be him that *heryit* hell" is a common oath of Lyndsay: So Minot: "Hende God, that *heried* hell:" And Chaucer: "By him that *harwed* hell." This strange allusion is to God, the Saviour, who *herried hell* of all, who were saved. Spenser refers to this circumstance:

" Most glorious Lord of Life, that on this day
Did'st make thy triumph over death and sin;
And having *harrow'd hell*, did'st bring away
Captivity thence captive, us to win.
And he that *harrow'd hell* with heavy stowre,
The faulty souls from thence brought to his heavenly bowre."

HERY-WATER, rob-water, a popular term for a net, from its robbing the water of the fish.

HETE, to promise, to vow: So, *hete*, in O. Eng. R. of Brunne, Minot, Chaucer: A.-Sax. *haetan*. See *Hecht*.

HEUCH, *Heugh*, *Hew*, a height, a steep bank, a cliff: And so in the dialects of England, particularly in Cornwall, where *heuch*, *heugh*, and *hew*, are applied to the cliffs, or heights, along the Cornish coast, the same as they are to the cliffs along the east coast of Scotland, and on the shores of Galloway. The word is the Brit. *uch*, with the aspirate *h* prefixed. The Germ. *Hoch*, altus, excelsus, is candidly stated, by the learned Wachter, to be a Celtic word; and he refers it to the Cambro-British, *uch*.

HEWIS, colours, hues; plur. of *hew*, *hewe*. O. Eng. *hewe*, R. of Brunne, Chaucer. A.-Sax. *heow*, colour, species. In the form of *hue*, it is a favourite expression of the poets, from Spenser to Dryden; as deadly *hue*, proper *hue*, cameleon *hue*.

HEYND, *Hend*, gentle, civil, courteous, handsome, expert, skilful: As in Christ Kirk on the Green: " Quha wes an archer *heynd*." Perhaps from A.-Sax. *hean*, humilis: So, *hend*, *hende*, in O. Eng. in the above senses, R. of Glo'ster, R. of Brunne, Chaucer, Bullokar.

HICHT, *Heicht*, to raise, to advance; *hichtit*, raised. A.-Sax. *hihtan*. In modern English *heighten*.

HIDDIE, giddie. (*Heady*.)

HIE, high. So *hie*, in O. Eng. Chaucer: A.-Sax. *hih*.

HIEAR, higher: *hiest*, highest.

HISTORICIANE, historian, to suit the rhyme.

HO, an interj. denoting hold, stop: So, *ho*, in the O. Eng. Chaucer, from Brit. *ho*, an exclamation, a call, Davies, Owen. *Ho*, hold, stop, cease; the word used to stop combatants in fighting, Kelham's Norman Dict. It is also used substantively, for *hold, stop:* So, in Lyndsay:

> " At ilk ane pant scho lets ane puff,
> And hes na *ho* behind."

But ho, without stop; *but hoand*, and by corrup. *hone*, without stopping. In the old English Plays, *ho* is frequently used for *hold*, restraint: So, in *The Honest Whore*, " a plague on 'em, there's no *ho* with them; they are madder than March hares."

HOA, *Hoaw*, an interj. of calling, or exclamation. Brit. *ho*, aptness to utter, an exclamation, a call. So, in Shakspeare: " Here dwells my father Jew: *hoa!* who's within?"

HOCH, the leg; as in O. Eng. Ash: A.-Sax. *hoh:* So, *hough*, the leg, in Lancash. and Yorkshire. Hence the verb, to *hough:*

HOGGIS, year-old sheep, sheep in the second year; plur. of *hog:* So *hog*, in the Eng. dialects, a young sheep, a sheep in the second year, Eng. Dict. 1691. Ash. Thus *hog*, and *hogs*, in Lancashire, Yorkshire, Northamptonshire, Leicestershire, &c. Ray. Brit. *hogyn*, a stripling, Owen. *Hogetz*, young wether sheep, Kelham's Norman Dict.

HOILL, for the rhyme, a hole: " *the theifis hoill*" means the thieves' *hole*, or dungeon, where thieves were confined.

HOIR, *Hair*, hoar, hoary, gray: A.-Sax. *har, hare:* O. Eng. *hoir, hore, hoor*, Chaucer: So Spenser: " A matron grave and *hoar:*" and Pope talks of " youth and *hoar* age."

HOIS, breeches, trouse, stockings: Eng. *hose*, plur. *hosen*,

from Brit. *hos*, *hosan*: A.-Sax. *hosa*: O. Eng. *hosis*, Wiclif. So Shakspeare: "Guards on wanton Cupid's hose." And Gay asks: "Will she thy linen wash, or *hosen* darn?"

Holk, vulgarly pronounced *howk*, to excavate, to dig, or hollow: A.-Sax. *holhan*, *holian*, excavare, Lye: And see Ihre, in vo. *holk*, A.-Sax. *hulc*, which he supposes the root of the word.

Holkit, pret. of *holk*, excavated, dug out.

Holm, *Howm*, a flat on the side of, or surrounded by, water: So *holm*, in O. Eng. Coles, Kersey, from the A.-Sax. *holm*; which is common in the topography, both of South, and North Britain.

Holtis, woods; plur. of *holt*, a wood, a forest, a grove: as in O. Eng. Chaucer, Bullokar. The word is still retained in the English dialects, Ray: A.-Sax. *holt*, sylva, lucus, nemus. "Thare fute ane man to the *holt*" is an expression in the ballad of *Peblis to the Play*. "*Holtis hair*," and "*holtis hoir*," are frequently used, by the old Scotish, and English poets, to express the withered appearance of woods, during the winter, in contradistinction to the "*Grene wode*" of summer; as in the *Murning Maiden*:

"And walk amang the *holtis hair*,
Within the woddis wyld:"

And, in Lyndsay's Papingo:

"In wildernes amang the *holtis hair*."

And, in Gawan and Golagros:

"In *holtis sa haire*."

It is remarked by Gibson, and Bailey, that *holt*, either at the beginning of the name of a place, as *Holton*, or at the end, denotes, that the place did antiently abound with *wood*. *Holt* signifies a wood, or forest, in Lincolnshire, Eng. Dict. 1691. There are the *Holt-forests*, in Dorsetshire, Carey.

Holtis, plur. of *holt*, also signify high grounds, hills; as in

Gawin Douglas: " Than throw the woddis, and thir *holtyes hie:*" So Tuberville, in his Songs and Sonnets, 1567:

" Yee that frequent the hilles,
And highest *holtes* of all."

The term *hair* is also coupled with it, to denote the bleak, or withered appearance of the heights: So Henryson:

" Mawkyn went hame blyth anewch
Attour the *holtis hair.*"

Holt is now used, in Dumfriesshire, for a *haycock*, and a *dungheap*. The *holt*, signifying a high ground, may be derived from the O. Fr. *hault*, high; but it is probable, that it is from the same origin, as *holt*, signifying a *wood*: There are, in the old languages, various instances of the same words being applied to both; as the Saxon *wold*, which meant a *wood*, and also, a *hilly ground*: hence, the *wolds* of Yorkshire, Cotes-*wold*, in Gloucestershire: And so, the Brit. and Ir. *frith*, signified a forest, and also, a mountainous, or hilly ground.

HOLYNE, the holly tree: And so *holin* in Eng. Coles: A.-Sax. *holen, holeyn.*

HORN; " *at the horn*" is a term of the Scots law, denoting that a person has been proclaimed a rebel, by three blasts of a *horn.*

HOST, *Hoist*, a cough; and, as a verb, to cough: So, *host*, in the North of England, Ray, Coles. And *houst*, in Lincolnshire, and other parts of England, Eng. Dict. 1691. A.-Sax. *hwosta*, tussis; *hwostan, hoestan*, tussire.

HOUND, to hunt, or drive away: *Houndit*, hunted, or driven away: So *hound*, in Eng. " To *hound* the stag," in Kersey, to cast the dogs at him.

HOURIS, with Roman Catholics, morning prayers, evening prayers: Fr. *heures*: Also the bell for prayers; as in the Friers of Berwick:

" Be thay war heir it was sa verray lait,
Houris was roung, and closit was the yet."

Housel, the eucharist, the consecrated bread; And so in O. Eng. R. of Glo'ster, Chaucer: A.-Sax. *husel*. *Housel*, as a verb, signified, to administer the sacrament; from A.-Sax. *huslian*, panem eucharistiam exhibere alicui: So in the Romance of *Le Bone Florence*:

" They sende aftur the Pope Symonde,
And he schrofe hym, and *hoselde* on that grounde,
And assoyled hym, wel y wate."

How, sub. a hollow: the vulgar pron. of A.-Sax. *holh*.

How, adj. hollow; " *how of wit*," shallow of wit.

Howis, houghs: A.-Sax. *hoh*. Eng. *hough*, the hinder joint of a beast. Kersey, to *hough*, to cut the houghs.

Howlet, the owl; as in Shirley's Bird in the Cage. In Cheshire, the owl is called, *Gill-houter*. *Houlet*, the vulgar name for an owl: The Scots and northern counties still retain it, Johnson.

Howm, the vulgar pronunciation of *Holm*, a flat on the side of a stream, or an islet surrounded by water: So, *hoam*, is used in Ireland, Stat. Survey of Londonderry. See *Holm*.

Hoy, to hout, or hout away: pret. *hoyit*, houted. Brit. *ho*, an exclamation, a call, interj. of calling: Hence the Eng. *ho*, and *hoa*, an interjection, Johnson.

Hoyis, *A hoyis*, *A hoyses*, the forensic cry, at making a proclamation; from *hoy*. *Oyes!* Fr. *oyez*, hear you; the prologue to a proclamation, both in England, and Scotland, Johnson.

Humlock, a polled cow; also a person whose head has been shaved, or hair cut short.

Hummill, *Humyl*, humble: Lat. *humilis*: Fr. *humble*. *Humles*, for humbleness, Coles.

Hummill bummill, an imitative expression, to denote a

muttering speech, or repetition of any thing: So Lyndsay in Kitties Confession:

" And mekle latyne, he did mummill,
I hard na thing, bot *hummill bummill.*"

HUNDER, *Hundreth*, a hundred: A.-Sax. *hundred*.

HURDARIS, hoarders: A.-Sax. *hordere*.

HURDIES, the hips, the buttocks: A.-Sax. *hyrdel*, plectrum.

HURE, a whore; plur. *huris*: A.-Sax. *hure*. " *Strang huris*," rank whores. *Hoor*, a whore, Lancashire dialect.

HURESONE, whoreson: O. Eng. *horeson*: " What, *horesone*, wyll ye have me now a fole?" Hycke Scorner. This opprobrious term is common, in the old plays of England.

HURLIE-HACKET, a sport, which consists in sliding down a precipice, from *hurle*, to roll, to throw, fling, cast, Bailey. In Cornwall, they have some such play: *Hurler*, one that plays at *hurling*: The *hurlers* must *hurl*, man to man, Johnson.

HURLY-BURLY means, literally, much ado. It was a far more frequent expression of the English, than of the Scotish writers, during the age of Elizabeth, and James. *Burly*, signifies gross, great, Bullokar. *Burly*-brand, a great sword, or a great fury, Coles. *Hurler*, Fr. to do as others; to be wicked with the wicked, Dict. Comique. And see *hurler*, in Menage. Johnson is content to derive this expressive term, from the modern Fr. *hurlu-burlu*, not *hurlubrelu*; for it is not to be found in the old French word-books. Yet, is it a very antient expression, both in the English, and Scotish speech; and has been adopted into the English word-books, but not into the Scotish: It has been admitted, however, into a Scots *saw*:

" Little kens the wife, that sits by the fire,
How cald the wind blaws, in *hurly-burly* wyre."

Kelly, in explaining the obvious meaning of this *adage*, in-

forms us, that *Hurle-burle* swyre, is a *passage* through the ridge of mountains, that separates Nithsdale, from Tweedale, and Clydesdale. It is curious to remark that, in two charters of the reign of Alexander II. that *passage*, or glen, is called for, as a boundary: "Usque ad caput de *Hurle-burle*." Chart. N. Bottle, No. 147—149.

Hy, *Hie*, haste, diligence: O. Eng. *hie*, Chaucer: A.-Sax. *hige*, *hiye*. It is still used as a verb.

Hynd, behind: A.-Sax. *hynden*.

Hyne, hence; also hereafter. "*Pas hyne*," go hence. So, *hyne*, *hine*, in the No. of England, Ray, Coles; from A.-Sax. *hion*.

I—J.

Ja, the jay; which derives its name from its cry.

Jaip, *Jape*, a jest, a trick; and as a verb, to jest, to trick, to deceive, to play, to sport, to copulate: So *jape*, in O. Eng. Chaucer, who uses it, in the last, as well as the former senses. See also Hawkins's Hist. Music, v. iii. p. 6. Gower says: "Thetis hath so be-*japed* Deidamie." The word is from the A.-Sax. *gaep*, *geap*, witty, malicious. It is used by R. of Brunne, in its original meaning, and nearly in the Saxon form, *gepe*. From this word, is derived *gibe*, to jeer; *jybe*, in Yorksh. dial.; which Johnson brings from Fr. *gaber*.

Jaiping, sporting, wantoning.

Jangle, to wrangle, to prate, to tattle, to create dissension, or make mischief by tattling: Fr. *jangler*: So *Jangle*, in O. Eng. Chaucer, Shakspeare: and it is still used in low language.

Jangler, *Janglour*, a wrangler, a tattler, a mischief-maker: Fr. *jangleur*: So *jangler*, *janglour*, in O. Eng. Chaucer;

" A tonge cutteth frendship all a-two,
A *jangler* is to God abhominable."

Gower makes Jealousie send out with his wife, as his aspie, " a *jangler*, an evill-mouthed one."

IGNORANTIS, ignorant persons.

ILK, each: So *ilk*, in O. Eng. R. of Brunne, Minot, Coles: A.-Sax. *elc. Ilka, ilkane*, each one, every: and so in O. Eng. *ilka*, Minot; *ilkane*, R. of Brunne, Ritson's Romances. *Ilkan*, each one, Yorksh. dialect: and so in Northumberland, Ray.

ILK, the same: A.-Sax. *ilc*: O. Eng. *ilk*, R. of Brunne, Bullokar: *ilke*, Chaucer: Hence, the designation " *of that ilk*," when the name of a gentleman's estate is the same as his surname.

I'LL, abbrev. of *I will*.

ILLUSTER, illustrious: Fr. *illustre. Illustrate*, to make famous, Bullokar.

IMMUNDICITIE, uncleanness, corruption: Lat. *immunditia*. The English has adopted *immodesty*, from the French.

IMPIT, grafted: part. pa. of *imp*, to graft, to plant: So *imp*, and *imped*, in O. Eng. Chaucer; who also uses *impes*, for shoots of trees. *Imp* is still used, for a shoot, or graft, Ash; and was used in the days of Spenser, and Shakspeare, in a secondary sense, for an offspring, a son. It is a favourite of the poets, from Spenser, to Southern. It is from the Brit. *imp*, a scion, or shoot; *impiaw*, to graft, to ingraft, to shoot out, to germinate: A.-Sax. *impian, impan*, plantare.

IMPONE, to impose: Lat. *impono*.

IMPORTABILL, unsupportable, intolerable: O. Eng. *importable*, Chaucer, Spenser: Fr. *importable*.

IMPRESONIT, imprisoned.

IMPYRAND, domineering, ruling: part. pres. of *impyre*: Fr. *empire*, used as a verb.

INCLUSIT, shut up: part. pa. of *incluse*, to inclose, to shut up. Lat. The English has *inclusive*, and *inclusion*, Coles.

INCONTINENT, Lat. *incontinens*, immediately, without delay: and so in O. Eng. Spenser; Shakspeare, who plays upon the double meaning of the word: "In these degrees, they have made a pair of stairs, to marriage, which they will climb, *incontinent*; or else be *incontinent* before marriage."

INCOUNSOLABILL, not counsellable, not to be counselled.

INDEFICIENT, not deficient, in plenty. The English has *indefectible*, Johnson.

INENARRABILL, inexpressible, not capable of being related: O. Eng. *inenarrable*, Ash.

INFETCHING, inbringing. The English has *fetch*, from A.-Sax. *fettan*, but not *infetch*.

INFORTUNE, misfortune: So *infortune*, O. Eng. Chaucer; and so Gower: "Of that he hath richesse sought;

His *infortune*, it wolde nought."

Fr. *infortune*. The English still has *infortunate*, Johnson.

INGENT, huge, large: Lat. *ingens*.

INGLIS, English: and so *Inglis*, in R. of Brunne: A.-Sax. *Engles*.

INGYNE, genius, intellect, ability; also force. In his *Worthines of Wales*, Churchyard speaks, "Of Tullie's sugred tongue, or Virgil's sharp *engine*." Lat. *ingenium*. *Ingeny* was used by Boyle. Johnson. *Ingeniosity*, in Coles.

INNIS, houses, lodgings: plur. of *inn*, *inne*, as in O. Eng. Chaucer: A.-Sax. *inn*: So the *innes* of court.

INTELLIBLE, innumerable, incalculable, not to be telled.

INTENDEMENT, judgment, understanding, mind: and so in O. Eng. Spenser, Shakspeare: *entendement*, in Chaucer: Fr. *entendement*.

INTENDIT, tended, proceeded: pret. of *intend*; from the Lat. *in*, and *tendo*.

INTILL, into: So *intill*, in O. Eng. Wiclif, R. of Brunne.

JO, *Joy*, a dear, a beloved person, a sweetheart: plur. *jois*: "*my jo*," "*my joy*," my beloved, my dear. Fr. *joye*. Vive la *joye!* Cri bachique.

JONET, a handsome, well-proportioned horse, of the Spanish, or Barbary breed. Fr. *genette*: Eng. *jennet*, *genet*, Shakspeare. *Genet*, in Ray, a small, well-proportioned horse. *Jennets*, in Coles, Barbary horses.

IRE, anger, rage, passionate hatred: Fr. *ire*: So *ire*, in O. Eng. Chaucer: and in Sydney:

"——— She lik'd not his desire;
Fain would be free, but dreaded parents *ire*."

IRK, uneasiness, pain: So *irk*, in O. Eng. R. of Brunne. It is frequently used, as an impersonal verb, by Shakspeare: "To see this sight, it *irks* my very soul." And so, *it irketh me*, it vexes, or pains me. Eng. Dict. 1691. *Irk* is obviously from the A.-Sax. *wyrc*, *wirc*, *weorc*, dolor, cruciatus. "Hinc, forsan, nostra *irk*, in *irk*-some," says Lye. So, Chaucer uses *werkes* for pains, troubles. And *hedewerkis* is used for head-aches in the Complaynt of Scotland. *Wirk*, *werk*, are still used, in vulgar language, both as nouns, and verbs, in the original sense: So *werk*, or *wark*, a pain; and, as a verb, to pain, to ache. *Head-werk*, the head-ache, in Lancashire, and the N. of England. To *wirk* one means, in the vulgar language of England, as well as Scotland, to give him pain, or trouble.

IRNE, iron: Brit. *haiarn*: Ir. *iarrun*: A.-Sax. *irn*, *iren*.

ISCHAR, an usher: Fr. *huissier*.

ISE, *I-is*, I shall: So *ise*, for I shall, in the Yorksh. dialect.

JUGE, a judge; as a verb, to judge: Fr. *juge*: O. Eng. *juge*, Chaucer.

JURDANE, *Weschc-jurdane*, a chamber-pot: So, Chaucer: "And eke thyn urinals, and thy *jordanes*." And Shakspeare: "They

will allow us ne'er a *jorden*, and then we leak in your chimny." Johnson explains *jorden*, a pot; and derives it from *gor*, stercus, and *den*, receptaculum; but he gives a wrong meaning to both those words.

JURE, law; a word for the rhyme. Lat.

JUSTICE AIRIS, the periodical circuits of the king's justiciaries.

JUSTING, tilting, tournamenting, mock-fighting; also sporting: part. pres. of *just*; from Fr. *jouster*, *jouste*: So *just*, and *justing*, in English, Coles, Ash.

K.

KAE, the jackdaw: A.-Sax. *ceo*, cornix, graculus: Brit. *cawci*, Owen: Ir. *cag*, *cabhag*, O'Brien, a jackdaw. It is an imitative name, from the cry of the bird.

KAIL, *Cail*, a pot-herb, coleworts, cabbage; also a broth made of such herbs: So *kale*, in English, Ash: and *kale*, in the N. Eng. dialects, Ray: Brit. *cawl*: Ir. *cal*: Arm. *caulen*: A.-Sax. *cawl*. *Water-kail* means a broth of kail, without flesh.

KEIK, to peep, to look: O. Eng. *keik*: pret. and part. pa. *keiked*, Coles: So *kyke*, *kyked*, in Chaucer:

> "This Nicholas sat ever gaping upright,
> As he had *kyked* on the newe mone."

A.-Sax. *keake*, exploratio.

KEIP, *Keep*, care, attention; "*to take keip*," to take care, to pay attention to: So in O. Eng. Chaucer: "Ne of his tail behind he *toke no kepe*." And in the Rom. of Ywaine and Gawan: "The maiden to him *toke gude kepe*." And thus Spenser: "Which of our tender lambkins takest *keep*." It is from the A.-Sax. *cepa*, *cepan*; whence the English *keep*.

KEIST, *Kest*, did cast, threw; the old pret. of *cast*. See *Kest*.

KEITCHING-KNAIF, a kitchen-boy: A.-Sax. *cycene-cnafa.* Thus says Lyndsay's *Bagsche:*

"I tuke na mair compt of ane lord,
Nor I did of ane *keitching-knaif.*"

KEKIL, to cackle, to make a noise like a hen, or a jackdaw; and secondarily, to laugh. "*Kekil* like ane kae." So *keckle,* in the Lancashire dialect. Johnson derives *cackle* from the Dutch *kaeckelen:* Leyden considers it as an imitative word, the same as Teut. *kaekelen.*

KEN, to know: A.-Sax. *cennan, caennan,* scire: O. Eng. *ken,* R. of Brunne: Thus Spenser:

"The shepherd swain you cannot well *ken.*"
"How *kenst* thou that he is awoke?"

Chaucer writes the word *can:* So *ken* in the N. of England, Ray. *Ken* means, also, as in Shakspeare, view, reach of the eye; and the same in the N. English dialects, Ray.

KEN, to make known, to teach: So *ken,* in O. Eng. Chaucer.

KEND, knew, known: pret. and part. pa. of *ken:* So *kend,* in O. Eng. R. of Brunne, Minot. Gower has *kid* for *kend:*

"It shall well afterwarde be *kid,*
Whereof so as it is betid."

KEST, *Keist,* did cast, threw: the old pret. of *cast:* So *kest,* in O. Eng. R. of Glo'ster, R. of Brunne, Spenser: and *kest,* in the dialects of Lancashire, and Westmoreland. An antient *Carol for St. Stephen's Day* has, "He *kyst* adoun the boris hed, and went into the halle."

KEWIS, customs, ways, manners of proceeding. It is a corruption of *Thewis,* which see.

KILT, to tuck up. "*Kilt up your claithis,*" tuck up your clothes. Dan. *kilter.*

KIN, *Kyn,* kindred, relations, family, of the same kind, or nature: and so *kin, kyn,* in O. Eng. "by my fader *kin,*"

Chaucer. "I am come of good *kynne*, I tell thee." Hycke Scorner. *Kin*, kind, in Lancashire: A.-Sax. *cynn*, genus, stirps, gens, natio.

KINRENT, *Kynrent*, kindred. A.-Sax. *cynren.*

KIRK, a church; plur. *kirkis*: A.-Sax. *circ, cyrc*, ecclesia: O. Eng. *kirk*, R. of Brunne, Minot, Spenser. "*Men of kirk*" mean churchmen. The word was softened by Chaucer into *chirche, chyrch.* Caxton says, that, "Charles by toke the goodes of holy *chirche.*" *Kirk* is still the form of the word in the N. English, as well as the Scotish dialects. Ray.

KIRTIL, *Kirtel, Kirtle*, a gown, a frock, a jacket, a coat: and the same in the Old English, R. of Brunne, Chaucer, Minot. Caxton speaks of "oure Lordes *kyrtell*, or cote." A.-Sax. *cyrtel*, tunica, palla. Both in the O. English and Scotish, the term was variously applied to the upper dress of women, and men. Thus in Christ Kirk on the Grene:

"Thare came our Kitteis weschin clene,
In thair new *kirtillis* of gray."

And so Chaucer:

"Full fetis damosellis two,
Right yonge and full of semelyhede,
In *kirtils*, and none other wede."

Minot says, the knights in Calais came to K. Edward, "In *kirtel* one, and swerd in hand." Chaucer describes his gallant Absalon as "Yclad in a *kirtel* of a light waget." In the Romance of Le Bone Florence, *kyrtel* is used for a night-gown, or wrapper: and Dunbar applies *kirtil* to a lady's mantle, or cloke. And Lodge, in his Satyres, 1595, has this stroke at a miser:

"They say thy wife's cast *kertle* is become
A paire of breeches to enskonce thy bum."

KIST, a chest, a coffin: So *kist*, a chest, in Lancashire: Brit. *cist*: Ir. *cist*: A.-Sax. *cyst.* Chaucer uses *cheste*, for a *coffin*:

"He is now dede, and nailed in his *cheste*." Tyrwhit refers it to the Latin. The stone coffins of the antient people are called in the British speech *cist-vaen*, which means literally a *stone-chest*.

KITTIE, a common appellative for a playful girl: So in Christ Kirk on the Green: "Thare came our *Kitteis* weschin clene." And in Dunbar's General Satyre: "Sa mony ane *Kittie*, drest up with goldin chenyes." Mr. Callender supposes the term to have been borrowed from *kitten*: But *kitling*, and not *kitten*, is the term, for a young cat, in the Scotish dialect. It is probably derived from the O. Fr. *catin*, which, in comic, and poetical language, was a term for a *mistress*:

"Au lit, ma *catin*,
Je chasse la melancolie."

The termination would naturally be changed, as in other words, to the Scoto-Saxon, *ie*. In Whetstone's Heptameron, it is said, proverbially, "*Kytte* wyll to kynde." In Euphues Golden Legacie, 1590, Coridon sings:

"A blithe and bonny country lasse,
Sate sighing on the tender grasse;
The country *kit* said well, forsooth."

Sir Tho. More makes Elizabeth, the consort of Henry VII. lying on her death-bed, cry out: "Adew, swetehart, my little deughter *Kate*. Prior's "*Kitty*, beautiful and young," is a corruption of *Katie*, the lyric name of lady Catherine Hyde, who became duchess of Queensberry.

KITTIL, *Kittle*, to tickle: So *kittle*, in Yorkshire, and Lancashire: A.-Sax. *citelan*, titillare.

KITTOCK, a familiar appellative, for a girl, a wench; and sometimes applied to a married woman.

"To uplands tailzeours, I gave gude leife,
To steill ane sillie stump, or sleife,
Unto *Kittok* his wyfe."

The term is used in the plur. for wenches, or girls, by Henryson, in his fable of Chantecleir and the Fox:

"He was so lowsie, and so lecherous;
He had, quod she, *kittokis* mae than seven."

KNAG, a knob, a peg; a peg for hanging any thing on: and so in O. Eng. "I schall hyt hynge on a *knag*." Rom. of Le Bone Florence. Ir. *cnag*, a knob, a peg, O'Brien. *Knag*, a knob: *knaggy*, knotty, Lancashire dialect. *Knag* is the term for the shoots of a deer's horn, in England, the same as in Scotland, Eng. Dict. 1691.

KNAIF, *Knave*, a boy, a serving boy, a servant: O. Eng. *knave*, Chaucer, Ritson's Romances: A.-Sax. *cnafa*, puer, famulus. *Knave-child*, a boy, or male child, Gower, Wiclif, Chaucer, Shakspeare. *Knave* is used for a boy, or servant, in Lincolnshire, Eng. Dict. 1691. Lodge, in his Satyres, 1595, has this sarcasm on an old usurer:

"And yet thyselfe, thy wife, thy maid, thy *knave*,
Scarce butter'd turneps upon Sundaies have."

KNARRY, knotty, full of knobs, bumps, or *gnarres*: So *knarry*, in O. Eng. Chaucer, Coles. See *Gnarre*.

KNAW, to know: *knawis*, knows: So *kna*, *knaw*, in the English dialects of Yorkshire, Westmoreland, &c. A.-Sax. *cnawan*.

KOW, the *cow*, which was taken by the vicar, on the death of a person, as a cors-present, or mortuary.

KOW-CLINK, a harlot, a cant term.

KY, *Kye*, cows: A.-Sax. *cy*, vacca: O. Eng. *kie*, cows, R. of Brunne: So *ky*, *kye*, in Westmoreland, Lancashire, and Yorkshire. *Kye* is common in the N. English, as well as the Scotish dialects Ray.

KYNRIK, a kingdom: A.-Sax. *cyneric*, regnum. *Kynrik* also signified reign, from the A.-Saxon. Sir G. Mackenzie's Observ. Stat. Ja. I.

KYTE, the belly: A.-Sax. *citte:* So *kite, kyte,* is still used in the N. English, as well as the Scotish dialects, Ray, Clavis to the Yorksh. dial.

KYTHE, *Kyith,* to make appear, to show: A.-Sax. *cythan:* O. Eng. *kyeth,* R. of Glo'ster; *kithe,* Chaucer; *kyth,* in Ritson's Romances. *Kith,* acquaintance, Bullokar.

KYTHIT, *Kythed,* made appear, shown: part. of *kythe:* So *kithed,* in Chaucer, who also uses it, in the abbreviated form of *kid, kidde;* as does Minot: and so *kydd,* in the Scotish Rom. of Sir Gawan and Sir Galaron.

L.

LACK, *Lak,* a fault, disparagement; and secondarily, disgrace: O. Eng. *lak,* R. of Brunne; *lacke,* Chaucer. *Lak, Lack,* also signify *want;* and as a verb, to *want:* and so *lakke,* in Chaucer. *Lack,* a fault, want; and as a verb, to want, Eng. Dict. 1691, Ash. In the same manner *falt,* or *fault,* formerly signified want.

LACK, *Lak,* to find fault, to dispraise, to reprove: A.-Sax. *laeccan,* reprehendere: O. Eng. *lacke,* Chaucer.

LADRON, plur. *ladronis,* a scurvy, or base wench, or fellow; from Fr. *laidron,* pour dire *laid,* Dict. Comique.

LAID, put for *lad,* a young fellow, a common fellow: A.-Sax. *leod:* "*Laird,* or *laid,*" means landlord, or common fellow.

LAIDLIE, detestable, loathsome, filthy: A.-Sax. *laðlic.*

LAIF, *Lafe,* a loaf: A.-Sax. *hlaef, hlaf. Laaf,* in the Westmoreland dialect.

LAIF, *Lave,* the rest, the remainder: A.-Sax. *lafe:* Eng. *leave.*

LAIR, *Leir,* learning, instruction, lesson, school. "*Luffis lair,*" love's school. A.-Sax. *laere:* O. Eng. *lare,* Minot; *lere,* Chaucer; and thus Spenser: "Tho he that had wel ycon'd his *lere.*" *Lare,* in Eng. dial., learning, scholarship, a lesson, Ray.

An instructor, or teacher, is called, in the Yorksh. dial., a *layer*-father.

LAIRD, plur. *lairdis*, a landlord, a proprietor of land, or houses: "*landwart lairdis*," country gentlemen; from the A.-Sax. *hlaford*, dominus. In some of the older poetry, it is *lavyrd*. The term antiently signified the same, as the A.-Saxon original, a lord, or proprietor of land of any degree; but latterly it is only applied to the smaller landlords, under the degree of a lord, or knight: So Cleaveland:

"Shrive but their title, and their moneys poize,
A *laird*, and twenty-pence, pronounced with noise."

LAISER, leisure: O. Eng. *laiser*, Chaucer: and so *leaser*, in the Westmoreland dialect: Fr. *loisir*.

LAITH, loath, reluctant, unwilling: A.-Sax. *lath*, *laeth*: O. Eng. *lath*, Ritson's Romances. *Laith*, in the Yorksh. dialect.

LAITHLIE, *Laidlie*, loathsome, detestable: So *lathly*, in O. Eng. Ritson's Romances: A.-Sax. *lathlic*.

LAK, *Lakk*, variations of *lack*.

LAMBER, *Lammer*; "sweeter nor the *lamber*," "sweet as *lammer*," i. e. *l'amber*, or the amber, which has a very fragrant smell, when rubbed; and was formerly used as a perfume. The amber was also used, in various ornaments, as the amber beads, which continued to be worn, in late times; and were called, by the vulgar, *lammer* beads: So Shakspeare:

"With scarfs, and fans, and double change of bravery,
With *amber* bracelets, beads, and all this knavery."

It was also used in composing the images of the Roman catholic worship. A MS. inventory of what was found in Lord Traquair's house, at the revolution, in 1688, contains, "An Agnus Dei of *lamber*, with a picture above, and another beneath, of the same, in a case," Also, "another curious picture of *lamber*."

LAND, and *Landwart*, was used, in Lyndsay's time, for the

country. "*Burgh and land*" mean town and country. In burgh, or *land-wart*, is a common expression, in the old acts of the Scotish parliament.

LANG, long: A.-Sax. *lang*: O. Eng. *lang*, R. of Brunne: and so, *lang*, in the dialects of the N. of England.

LANG, to belong, as in G. Douglas: O. Eng. *lang*, Ritson's Romances; *long*, in Chaucer. *Langis*, belongs: *langith*, belongeth: *langand*, belonging.

LANGSUM, longsome, tedious: A.-Sax. *langsum*.

LANSE, *Lance*, to dart, to bound, to skip, to leap: part. pres. *lansand*, *lansing*: So *lance*, in O. Eng. R. of Brunne: "A herte therof gan *lance*." Langtoft. Arm. *lanca*: Fr. *lancer*, to dart, to throw; Lhuyd, Cotgrave.

LAP, leaped; the old pret. of *loup*, *leap*. It is still used, in the Scotish, and Northern English dialects.

LAPPIT, enveloped, surrounded, closed about: pret. of *lap*: as in the Eng. R. of Brunne; from the A.-Sax. *lappa*.

LASS, a girl. Johnson, from Hickes, supposes it to be a contraction of lad-ess. Shakspeare has *lass*-lorn, forsaken of his lass.

LAT, to permit, to let: A.-Sax. *laetan*: So *lat*, in O. Eng. Minot, R. of Brunne, Hoccleve. See *Let*.

LAT, to forbear, to retard, to hinder, to stop: A.-Sax. *latian*, *lætan*: O. Eng. *lat*, R. of Glo'ster, Ritson's Romances. See *Let*.

LAUCH, law: O. Eng. *lauh*, R. of Brunne: A.-Sax. *laȝ*, *lah*.

LAUD, a variation of *lawid*, unlearned, ignorant, of the common people.

LAUREIT, *Loreit*, the hermit of. This frequent object of Lyndsay's satire inhabited, in his time, a cell attached to the chapel of Loretto, at the east end of the town of Musselburgh. He is named *Thomas*, by the Earl of Glencairn, in his "Epistil directed from the holy *Hermite of Laureit*, to

his brethren, the Graye Freirs." This was a famous place of pilgrimage; and multitudes came from afar, to adore the image of the virgin Mary, in the chapel, and to obtain the assistance of the holy hermit, who dispensed pardons, and indulgences, and wrought miraculous cures, as Lyndsay intimates: "He pat the common pepill in belief,

That blynd gat sicht, and crukit gat thair feit."

LAVE, *Laif*, the rest, the remainder: A.-Sax. *lave*, *lafe*: O. Eng. *leve*, Chaucer. The *lave*, the rest, Coles. So *lave*, in N. English. Ray.

LAVEROCK, the lark: So *laverock*, in O. Eng. Chaucer, Ritson's Romances. Gower, among other fowls, enumerates "the *laverocke*." A.-Sax. *laverec*, of which, lark, the modern name, is a contraction. *Laveroc* is still the form of the word in the N. English, as well as the Scotish dialects, Ray.

LAW, a hill: A.-Sax. *hleaw*, *law*, which is common, in the topography both of South, and North Britain.

LAW, low, humble; and as a verb, to lower, to humble: O. Eng. *law*, Minot; *lawe*, Chaucer; from A.-Sax. *hlaw*.

LAWER, lower.

LAWLIE, lowly.

LAWID, *Lawit*, *Layit*, unlearned, ignorant, vulgar, humble, of the common people: A.-Sax. *lacwd*, *lawed*, *lewd*, laicus: *Leod*, plebs, populus: So *lewid*, in O. Eng. R. of Brunne, Wiclif; *lewed*, in Chaucer: "For *lewed* peple loven tales of olde." And so Bishop Grosethede: "For *lewid* men this book I writ:" So also in Caxton's Chronicle.

LAWRIE, the familiar name of *Lawrence*. It is also a popular name for the *fox*, who Lyndsay calls, more gravely, *Lawrence*.

LAWTE, *Lawtie*, loyalty, fidelity, law, justice, honesty: O. Eng. *leauté*, R. of Brunne, Chaucer; from O. Fr. *leauté*.

LAYIT-MEN, low, humble men. See *Lawid*.

Ledder, leather: A.-Sax. *leder.*

Lee, a lie: so *lee*, in Chaucer: A.-Sax. *leaz*, *lize*. Thou *lees*, in the Yorksh. dialect, is thou liest, Clavis. *Leasing*, lying, Bullokar; Ashmole's Theatrum.

Leich, *Leche*, plur. *leichis*, a physician, a surgeon: A.-Sax. *laec*, *laece:* Ir. *liagh*, medicus: O. Eng. *leche*, R. of Glo'ster, Wiclif; Chaucer, who also uses *leche-craft*, for the art, or skill of a physician:

> " The clotered blood for any *leche-craft*,
> Corrumpeth, and is in his bouke ylaft."

So *leach*, and *leach-craft*, in Spenser: and *leech*, or *leach*, a physician, in Shakspeare.

Leich, *Leche*, to cure, to heal: and so *leche*, in O. Eng. Wiclif, Chaucer: *Leech*, in Shakspeare, to physic. A.-Sax. *laecnian.*

Leid, *Lede*, language; and Lyndsay uses *leit*, for the rhyme: O. Eng. *lede*, *leden*, Chaucer: A.-Sax. *lyden*, lingua, sermo; *laeden*, *leden*, latin, which seems to have been the original of the word, as Dante uses *latino*, in the same general sense. *Leid*, language, Coles.

Leid, lied, told a lie.

Leif, *Leve*, leave, permission: O. Eng. *leve*, Chaucer: A.-Sax. *lefe.*

Leif, *leve*, to leave, to quit, to relinquish: O. Eng. *leve*, R. of Glo'ster, Chaucer: Mod. Eng. *leave.* "Of the derivation of this word," says Johnson, "the etymologists give no satisfactory account." They might have found it, in the A.-Sax. *laefan*, relinquere, Lye.

Leif, *Leve*, to believe: A.-Sax. *lefan*, *leafan*, credere: O. Eng. *leve*, Minot, Chaucer: and so *lieve*, in the Lancashire dialect.

Leif, *Leve*, to live: O. Eng. *leef*, Wiclif; *lefe*, R. of Brunne; *leve*, Chaucer: A.-Sax. *lefean*, *lyfan*, vivere.

Leif, *Lefe*, *Leve*, dear, agreeable, pleasing: A.-Sax. *leof*, charus:

O. Eng. *lef*, R. of Glo'ster; *lefe*, R. of Brunne; *lefe*, *leve*, Chaucer: *leif*, Spenser, who has also *lief*: "My little flock that was to me most *lief*:" So Sir Tho. More:

"But, that if to his love it hath bene nere,
The lover hath it precious, *lief*, and dere."

Hence the compar. *leifer*, *lever*, more agreeable, rather, in Scotish, and O. English. "*I'd as leef*," in vulgar Scotish, means I would as soon; and the same in the Lancashire dialect. Caxton says: "For the Londoners had *lever* to serve ydolatrye." *Liever*, rather, in N. Eng. Ray.

LEIFIT, lived, did live: pret. of *leif*.

LEIFSUM, lawful: A.-Sax. *leafsum*.

LEIFUL, *Leveful*, lawful, faithful: A.-Sax. *leaf-ful*: O. Eng. *lefful*, *leveful*, Wiclif, Chaucer.

LEIL, *Lele*, *Leal*, faithful, true, just, honest; as "*leil* men," "*leil* merchandis," "*leil* laborers." O. Eng. *lele*, Minot, Chaucer; *leal*, R. of Brunne. Ruddiman supposes it to be derived from the Fr. *loyal*; but, from the orthography, and pronunciation, for the word is still used in the vulgar dialect, it is obviously a contraction of *leiful*: A.-Sax. *leaf-ful*, fidelis. *Lele*, lawly, lawful, Coles.

LEIR, *Lair*, learning, instruction, lesson, school: A.-Sax. *laere*: O. Eng. *lere*, Chaucer; *leare*, Spenser.

LEIR, *Lere*, to learn, to teach, to instruct: *leiris*, learns: So *lere*, in O. Eng. Minot, R. of Brunne, Chaucer: A.-Sax. *laeran*, docere, instruere: *leornian*, discere. To *lear*, to learn, in N. Eng. Ray. The verb *learn* is still used, in the sense of *to teach*, as well as *to be taught*, in the dialects of England, as well as Scotland, and even by the citizens of London, who Mr. S. Pegge, properly, defends from the charge of barbarism, in speaking the language of their fathers. Pegge's Anecdotes.

LEIRAND, learning; the old part. pres. of *leir.*

LEIR'D, *Leirnt*, learned, taught: pret. and part. pa. of *leir.*

LEIS, lies: So *lees*, in Chaucer: plur. of *lee*, a lie: A.-Sax. *leax*, *lige.*

LEISE, to lose: O. Eng. *lese*, R. of Brunne, Chaucer: A.-Sax. *leosan.*

LEISIT, did lose, lost, gone: pret. and part. pa. of *leise.*

LEIT, for *Leid*, language, to suit the rhyme.

LEMAN, *Lemman*, a sweetheart, a mistress, a concubine, a lover, a gallant; applied both to female, and male: and, the same, in O. Eng. R. of Brunne, Chaucer. It is an abbreviation of *lef-man*, from *leif*, *lefe*: A.-Sax. *leof*, charus, and *man*: So, R. of Glo'ster writes *lefman*, for a concubine, and *lefmen*, in the plural. *Leman*, a sweetheart, a gallant, a mistress, Shakspeare: but, vulgarly, the concubine of a priest, or married man, Coles.

LEME, a gleam, a flame, a beam, a ray: plur. *lemis*: and so in O. Eng. Chaucer, R. of Glo'ster: A.-Sax. *leoma*, radius, lux. *Lemes*, lights, flames, Coles.

LEME, to gleam, to flame, to shine: So *leme*, in O. Eng. R. of Glo'ster, Chaucer: A.-Sax. *leoman*, lucere. *Lemand*, part. pres. flaming, shining. It is frequently used, in the figurative epithets of the poets: So Lyndsay calls the Romish church "the *lemand* lamp of lechery;" and the fair ladies of Scotland, "*lemand* lamps of lustines."

LEN, to lend: O. Eng. *len*, Minot: *lene*, Chaucer: A.-Sax. *lacnan.*

LENDE, a loin: plur. *lendis*, the loins, the back: A.-Sax. *lende*: O. Eng. *lende*: plur. *lendes*, R. of Glo'ster, Chaucer: Wiclif has *leendes*. Math. 3.

LESING, a lie, a falsehood; also lying: O. Eng. *lesing*, Chaucer: *leesing*, Wiclif: A.-Sax. *leasung.*

LESUM, lawful: an abbrev. of *leifsum.*

LET, *Lett,* to forbear, to hinder, to stop: So *let,* in O. Eng. Chaucer, Spenser; and thus Gower:

" She saith, that if he longer *lette*
Of such a daie as she hym sette,
She shulde sterven in his slouthe,
Which were a shame unto his trouthe."

A.-Sax. *lettan,* impedire, morari. It must not be confounded with *let,* Scotish, and English, to permit, to suffer, &c. from A.-Sax. *letan,* sinere, permittere: Whence, to *let off* means to fire off, or play off; to *let crack,* to fire off a gun, or any thing, which makes a report; to *let drive,* to fire off a piece, to play off a missile weapon, or to strike a blow; to *let gird,* to strike a blow.

LEUCH, *Leugh, Lough,* laughed: the old pret. and part. pa. of *laugh:* So *lough,* in O. Eng. R. of Glo'ster, Chaucer: " Each one with other played, and *lough.*" Gower's Florent. *Leugh* is still used in the vulgar speech.

LEVE, to live: So *leve,* in O. Eng. Chaucer. See *Leif.*

LEVEN, lightning: And so in O. Eng. R. of Brunne, Chaucer; Perhaps from the A.-Sax. *leg-heven,* which literally means the flame, or fire of heaven: or from the A.-Sax. *hlifian,* splendescere. *Leven,* lightning, Spenser.

LEVER, more agreeable, rather: So *lever,* in O. Eng. Chaucer, Maundeville; and thus Gower:

" The king saith, that *lever* is hym to chese
His children both for to lese."

The comp. of *leve, lefe.* See *Leif. Leifer,* rather, Spenser.

LEVIT, did live, lived; pret. and part. pa. of *leve.*

LIBEL, plur. *libellis,* a writing, a tract, a poem, an inditement: Lat. *libellus:* Fr. *libelle:* whence the Eng. *libel. Lil'ell,* a little book, a defamatory scroll, Bullokar.

LICENCE, leave; as in O. Eng. Bailey: Fr. *licence.*

LICHTIT, alighted: So *lightęd,* for alighted, in Shakspeare.

LICHTLIE, *Lychtlie*, to slight, to make light of, to neglect: from the A.-Sax. *liht-lic*, *lychtleand*, slighting. *Lychtleit*, slighted.

LIDDER, *Lither*, lazy, sluggish, awkward, bad: And so *lither*, in O. Eng. R. of Glo'ster, Chaucer, Eng. Dict. 1691. *Lither*, soft, yielding, limber, Shakspeare. *Lither*, lazy, sluggish, Coles. A.-Sax. *lyðer*, ignavus, pravus. *Lither*, lazy, idle, slothful, is a general word, in the English dialects, Ray, T. Bobbin.

LIFT, the firmament: A.-Sax. *lyft*. *Lift* is still used in the vulgar language.

LIG, a league: *liggis*, leagues. Camden derives *league*, from the Brit. *lech*, a stone, which used to be set up, at the end of every league; and Johnson adopts this. *Leac* is the Irish form of the word.

LIG, *Ligge*, to lye: A.-Sax. *ligan*, jacere, cubare: So *lig*, *ligge*, in O. Eng. R. of Glo'ster, Wiclif, R. of Brunne; and thus Chaucer: "He n'olde slepen in non hous,

But *liggen* in his hood."

Lig is also used for lie, in Ritson's Romances, and by Spenser: So *lig*, to lye, in the English dialects, Ray.

LIKE, *Lyke*, to like, to please, or be pleased: So *like*, in O. Eng. Chaucer: A.-Sax. *liccian*: Hence the vulgar phrase, "An't *like* your honour," if it please your honour. *Lyking*, the part. pres. properly means liking, pleasing; as in Chaucer: "I wot no lady so *liking*." He also uses it substantively for pleasure: "Your *liking* is, that I shal tell a tale." In an extended sense, it signified an object of liking, a love, a sweetheart: So in *Christ Kirk on the Green*: "Lo quhare my *lyking* liggis; i. e. Lo! where my *love* lies. So *leikin*, a lover, a beloved, in No. Eng. Ray.

LIMMER, an opprobrious epithet, which was applied both to male, and female, in the sense of knave, rogue, rascal, jade. It is probably the *limer* of Chaucer, from Fr. *limier*, a blood-

hound; spoken, in contempt, to a person, the same as dog. *Limmer* is still used, in vulgar language, but chiefly confined to the female sex, in the sense of *jade*.

LIMMER, as an adj. means knavish, roguish: So Lyndsay: "Quhare is Dissait, that *limmer* loun?"

LING, A.-Sax. *ling*, is a common termination, both in Old English, and Scotish. It is used sometimes, in forming the diminutive, as gais-*ling*, kit-*ling*; sometimes, in forming a substantive, from an adjective, as bad-*ling*, dar-*ling*, first-*ling*; and sometimes, adverbially, as flat-*lings*, side-*lings*: When Skinner, and Johnson, after puzzling about the derivation of this termination, referred it to the old Teutonic *langen*, or Germ. *klien*, they never adverted, that it was immediately derived from the A.-Saxon *ling*, a common termination, used in the same manner, as in the old English, and Scotish. See Somner, and Lye.

LING, a line: a metathesis of the Fr. *ligne*.

LIST, *Lyst*, to will, to please, to choose: And, so in the O. Eng. Chaucer, Shakspeare: And thus in Gower: "Hym *list* not lern to be wise." A.-Sax. *listan*, *lystan*, velle, cupere, desiderare.

LITH, a joint, a limb: So *lith*, in O. Eng. R. of Brunne, Chaucer, Coles. A.-Sax. *lith*, artus.

LOCH, *Louch*, plur. *Lochis*, a lake: the term is also applied to the numerous inlets of the sea, that indent the west, and northwest coast of Scotland; from the Brit. *llwch*, Ir. *louch*, *loch*, an inlet of water, a large collection of water, a lake. See Johnson, in vo. *lough*, which has been adopted into the Irish maps, from the English surveyors, who could not pronounce the Irish word, *louch*.

LODE-STERRE, the pole-star, or north-star, so called, from its being a leading star to mariners: "And right as the schipmen taken here avys; and govern hem be the *lode-*

sterre; right so done schipmen beyond the partes, be the sterre of the southe, the which sterre apperethe not to us: And this sterre, that is toward the northe, that wee clepen the *lode-sterre*, ne apperethe not to hem." Sir John Maundeville's Travels. And Chaucer tells how woeful Calistope

"Was turned from a woman til a bere,
And after was she made the *lode-sterre*."

The *lode-sterre* was figuratively applied, by the old poets, to persons: So Gawin Douglas calls Virgil, lanterne, *lade-sterne*, mirrour, and a-per-se: Lyndsay calls James IV. "*Lode-sterre*, and lamp of liberalitie." And Lydgate calls Chaucer the *lode-starre* of our language. *Lode-star*, the north-star, a guide to mariners, Bullokar.

LOGE, to lodge: So *loge*, in O. Eng. R. of Brunne: A.-Sax. *logian*.

LORE, learning, instruction, school: A.-Sax. *lora*: Eng. *lore*, Chaucer, Johnson.

LORETTO. See *Laureit*.

LORIMER, a sadler, a bridle-maker. It properly signified a maker of bits, spurs, and metal mounting for bridles, and saddles. Fr. *lormier*: Eng. *lorimer*, a bridle-maker, Blount. One who makes bridles, spurs, and other utensils, for horsemen, Ash.

LOUN, *Lown*, plur. *Lownis*, a fellow, a roguish fellow, a rogue, a knave: O. Eng. *loon, lown*, a sorry fellow, a scoundrel, a rascal, Eng. Dict. 1691. "The devil damn thee black, thou cream-fac'd *loon!*" Shakspeare. This word occurs, in an antient song, which is published, in Percy's Reliques, from which Shakspeare had given some verses, in his *Othello*:

"King Stephen was a worthy peer,
His breeches cost him but a crown;
He held them sixpence all too dear,
With that he call'd the taylor *lown*."

This word is now applied to a boy in the Scotish. The root of it is not certain. *Liun*, Ir. is sluggish: *lun*, A.-Sax. egenus: *loen*, Teut. homo stupidus, barduś, insulsus. *Loun*, *loon*, a fellow, an idle, or worthless fellow, in N. Eng. Ray.

Lour, *Lowp*, to leap: So *lowp*, in the N. of England: A.-Sax. *hleopan*, saltare, salire.

Lout, to stoop, to bow, or bend the body: So *loute*, in O. Eng. R. of Brunne, Chaucer, Langland; *lout*, Minot, Spenser: "So *louted* he unto the Lords" In the Mirrour for Magistrates, Baldwin, speaking of Henry Percy, says: "Through double fortune lyfted up, and *louted*." Gower, speaking of Meadea's adventure, says: "And thries eke she gan down *loute*." A.-Sax. *lutan*, incurvare, inclinare se, procumbere. *Lowt* is still used in the N. English, as well as the Scotish dialects, Ray.

Low, to bellow, as a cow or ox: So *low*, in Eng. Ash: A.-Sax. *hlowan*, mugire, boare.

Low, a flame: O. Eng. *lowe*, Ritson's Romances; and thus in Sir Degore: "The breth of hys mouth that did out blow,
As it had been a fyre on *low*."

Low, fire, heat, Coles. *Low*, is still used for a flame, in the N. of England, and in Scotland, Ray. A.-Sax. *leg*, *leoh*.

Lowmond Law, a beautiful hill, on the south side of Falkland Park, in Fife. It rises into a fine conical summit about 1650 feet above the level of the park, and appears to have been antiently fortified on the top. The *Lowmond* is probably from the British *llymman*; the *law* is certainly from the A.-Saxon *hleau*.

Lowngis, the lungs: A.-Sax. *lungen*.

Lowse, *Louse*, to unbind, to release: Eng. to loose: A.-Sax. *lesan*, *leosan*.

Lowsit, loosed, released: pret. of *lowse*.

Lox, put for *locks*, to suit the rhyme.

LUCKEN, shut, close; and as a verb, to shut, to close: So *loken*, in O. Eng. Chaucer: A.-Sax. *locen*, clausura; *lucan*, claudere: Hence, the name of the *lucken*-booths, in Edinburgh. The word is still used, in the Scotish, applied to fish: Haddocks dried, without being split, are called *lucken*-haddocks, while those, which are split, are called speldings. In the Yorksh. dial. *knit*-brows are called, *lucken*-brows.

LUFE, *Luif*, and now *Loof*, the palm of the hand: and so *luve*, in N. Eng. Ray. Brit. *llawf*: plur. *llovan*, the hand, the palm of the hand: *Llovi*, to handle, to reach with the hand: *llovlen*, the palm, or grasp; and so a number of other words formed from the root, *lawf*, or *llaww*; *v* and *f* being the same, in the British. *Lamh*, *lav*, Ir. the hand. The popular custom of reading a person's fortune, in the *loof*, or palm of the hand, which Lyndsay sarcastically notices, is still prevalent, among the common people.

LUFE, *Luif*, love: A.-Sax. *lufe*: O. Eng. *lufe*, R. of Brunne, Chaucer; *luef*, in Ritson's Romances: and so *luff*, in the Lancash. dialect.

LUFF, *Luif*, to love: A.-Sax. *lufian*: O. Eng. *lufe*, *luef*, *luve*, *love*, R. of Brunne, Ritson's Romances. The word also signified to praise, both in the Scotish, and O. English: So in Barber's Bruce:

> " Thay *lufit* God, and wer ful fain,
> And blyth that thay escaped so."

And in Gawin Douglas's Virgil:

> " ——— Eneas glaid of his victory
> *Lovit* the Goddis, and can them sacrify."

So in the O. English, Wiclif has *lofys*, for praises; Luke 1. And R. of Brunne, *loved*, for praised. This word is frequently used in the same sense, in the old romances:

> " Syr Emere horsyd hys lorde agayne,
> And *loovyd* God he was not slayne."

" Sche knelyd downe before the crosse,
And *looveyd* God wyth mylde voyce."

LUFESUM, lovesome, lovely: A.-Sax. *lufe-sum:* O. Eng. *luf-sume*, Ritson's Romances.

LUFE-TAKIN, a love-token: A.-Sax. *lufe-tacin.*

LUFERAY, livery. For the proper senses of the word, in English, and its derivation, see Johnson.

LUFFER, the liver: A.-Sax. *lifer.*

LUG, the ear: plur. *luggis, lugs:* So *lug*, and *lugs*, in O. English. Eng. Dict. 1691: *lugs*, the ears, in N. Eng. Ray. This word is general in the English dialects: " With hair in character, and *lugs* in text." Cleveland. It may be, from the A.-Sax. *locc*, cirrus, crinis, floccus: Eng. *lock*, a tuft, or parcel of hair, which covers the ear; and so, applied to the ear itself. Perhaps, the original meaning of the word may be traced, in the Brit. *llog*, what is attached to any thing. *Lug*, in the Scotish, is also applied to any small projecting handle, a small lappet, or such like. Connected with *lug*, an ear, or latchet, is the verb *lug*, to tug, or pull: A.-Sax. *ȝe-luggian, ȝe-lugge:* Thus Hudibras, " Shall secret ones *lug* saints by th' ears?" And so, Dryden:

" Whose pleasure is to see a strumpet tear
A cynick's beard, and *lug* him by the hair."

LUIFFILLIS, handfuls: plur. of *luiffil*; from *luif*; *lufe*, the hand.

LUKE, *Luik*, to look: So, *luke*, in the Westmoreland dialect; from A.-Sax. *locian.*

LUKIT, *Luikit*, looked: pret. of *luke*, *luik.*

LUMIS, put for *Limmis*, the limbs, to suit the rhyme.

LUNVIE, *Lunzie*, the loin, the back: Brit. *llwyn.*

LURDAN, *Lourdan*, subst. a blockhead, a stupid, lazy, or worthless person, a rogue, a jade: So *lourdan, lurdan*, in O. Eng. R. of Brunne, Phillips, Coles; from Fr. *lourdin*,

Cotgrave. *Lurdin* an idle lubberly fellow, in the Lancash. dialect.

LURDAN, *Lourdan*, adj. dull, stupid, rude, worthless, roguish: Fr. *lourdin*: "*a lurdan loun*," a worthless knave.

LURDANRIE, sloth, roguery; from *lurdan*.

LURE, a lover: a contraction of *lufer*, for the rhyme.

LURIS, allurements, *lures*: plur. of *lure*; as in R. of Glo'ster, Chaucer, and Shakspeare; Fr. *leurre*. *Lure*, for allure, Coles.

LUSTIE, pleasant, lovely, derirable, handsome: So *lustie*, in O. Eng. Chaucer, Hoccleve, Shakspeare; and Gower, in speaking of a kynge of Armenie, which Herupus was *hote* (named), adds—"and he a *lustie* mayde to doughter had." A.-Sax. *luste*, *lustie*, delectabilis. This word is common to the English poets, as low down, as Elizabeth's reign.

LUSTELYE, pleasantly.

LUSTIHEID, pleasantness, pleasure: So *lustyhede*, in O. Eng. Chaucer.

LUSUM, abbrev. of *lufesum*, lovesome, lovely.

LYART, *Liart*, gray, hoary; "auld *lyart* beird," old *gray* beard: So *liard*, in O. Eng. Chaucer, Langland, who also use it, as a term, for a *gray* horse. Ir. *liath*, gray, gray-haired. Ruddiman derives it from A.-Sax. *lae*, capillus, and *har*, canus; or rather, from the Fr. *liard*, white. In Anjou, *leard* is used for a sort of *white* wood; and the Ital. *leardo*, for a horse's hair, that is *gray*, or whitish.

LYCAM, *Lykam*, a body: O. Eng. *lykam*, Coles: A.-Sax. *licham*, corpus animatum.

LYFFIS, lives: the old plur. of *lyf*: A.-Sax. *lyf*: So, *liffes*, for lives, in O. Eng. R. of Brunne, Minot.

LYKAND, liking, pleasing: the old part. pres. of *lyke*, *like*. It is also used, in the sense of being likely; as in Lyndsay's Play, "*lykand to die*," being likely to die.

LYMBE, limbo, a place of durance, any place of restraint, or misery, Johnson. It has become a poetical word: So Shakspeare: "Oh, what a sympathy of woe is this!
As far from help, as *limbo* is from bliss."

LYMMIS, limbs: So *limmes*, in Chaucer; *limes*, *lymes*, in R. of Glo'ster: plur. of *lim*: A.-Sax. *lim*.

LYRE, *Lire*, the flesh: A.-Sax. *lira*, lacerti.

LYRE, the skin; which has been confounded with *lyre*, signifying *flesh*, so as to make nonsense of some of the similes of the old poets. "Soft as the silk is her quhyte *lyre*." "Lyke the quhyte lillie wes hir *lyre*." Lyndsay: So in *Christ Kirk on the Green*: "Hir *lyre* wes lyk the lillie." And, in the Old English Romances, the same simile occurs of "The mayden with the *lily lire*." This may, perhaps, be from the *lyre*, signifying *flesh*, used in an extended, or secondary sense; or more probably it is the same with *lere*, signifying the complexion, or countenance; and also the skin; from the A.-Sax. *hlcare*, *hlcor*. An English song, which is preserved in a MS. of the age of Edward II. has:

"Hire *lure* lumes liht,
Ase a launterne a night,
Hire bleo blykyeth so bryht."

And so in the Romance of Isumbras:

"His lady is white as wales bone,
Here *lere* brygte to se upon,
So faire as blosme on tre."

Chaucer uses *lere*, expressly, for the skin: "He didde next his white *lere*." And Henryson uses *lere*, repeatedly, for the countenance, and complexion: describing Saturn he says: "His face frounsid, his *lere* was like the lede." Test. of Creseide. And in stating Creseide's doom:

"Thy lustie *lere*, o'rspred with spottis blake,
And lumpis hawe appering in thy face."

We thus see *lere*, in frequent use, for the countenance, the face, the complexion, and for the skin; and the meaning is thus identified with that of *lyre*, the *skin*, which seems to be merely a variation of *lere*. *Leyre*, *lire*, *lyre*, are all used, for the face, colour, complexion, in Ritson's Ancient Romances.

LYTE, little; "*a lyte*," a little: A.-Sax. *lyt*: O. Eng. *lite*, R. of Glo'ster; Chaucer: and so Gower: "For she is *lite* and talle." *Lyte*, Ritson's Romances: *a lite*, a little, Coles. *A lite*, a little, a few, in N. Eng. Ray.

LYTHE, sheltered; also a shelter: A.-Sax. *hlythe*, quietus; *hlywthe*, refugium. *Lithe*, in N. Eng. to be quiet, to listen, Ray.

LYTHQUO, the town of Linlithgow, at which there was a royal palace, wherein Lyndsay lived at court, under the minority of James V. The name is from the British, probably.

LYVE, life: So *lyve*, in O. Eng. R. of Glo'ster, R. of Brunne: A.-Sax. *lyf*.

M.

MA, *Mae*, *Mo*, more: A.-Sax. *ma*: O. Eng. *ma*, Minot, Ritson's Romances; *mo*, Chaucer. *Meay*, *mae*, Yorksh. Clavis.

MAGIL, to mangle: pret. and part. pa. *maglit*, which is also used adjectively: Brit. *maglu*, to mesh, to entangle, to entrap.

MAHOUN, Mahomet; also the devil. See Du Cange in vo. So *Mahoun*, in O. Eng. R. of Brunne, Chaucer. "So helpe me *Mahoune* of might." Legend of Sir Guy. *Mahound* was a common character, in the religious interludes; and was represented, with much ferocity: Skelton, speaking of Wolsey, says: "Like *Mahound*, in a play,

No man dare him withsay."

MAID, made, committed: "I *maid* far ma falts nor my maits."

MAIK, *Make,* a mate, a consort, an equal, a match: O. Eng. *make,* Chaucer. In the Myrrour for Magistrates, Baldwin speaks of Margaret, as a suitable *make,* for Henry VI. *Make,* a match, in N. Eng. Ray; from the A.-Sax. *maca,* whence the Mod. Eng. *match,* which Johnson derives from the Fr. *meche,* a thing to make fire; thus confounding two words, which are different in their origins, and distinct in their significations.

MAILL, tribute, rent: A.-Sax. *mal,* vectigal. *Maile,* a rent, or fine, Bailey: whence, the *black-mail,* which was paid in the No. of England, and So. of Scotland, to the border free-booters, Cowel.

MAINE, moan. See *Mane.*

MAIR, more: A.-Sax. *mare:* O. Eng. *mare,* R. of Brunne, Chaucer: *mare,* in Yorkshire: *maar,* in Westmoreland.

MAIRATTOUR, moreover.

MAIST, most: A.-Sax. *maest:* O. Eng. *maste,* Minot; *mast,* R. of Brunne; *meest,* Wiclif; *meste,* Chaucer, R. of Glo'ster.

MAISTER, a master; as in the O. Eng. from A.-Sax. *maester,* which is overlooked, by the English etymologists, while they bring forward the Dutch *meester.*

MAISTERIE, *Maistrie,* superior power, superiority, preeminence, the mastery: So *maistrie,* in O. Eng. R. of Glo'ster, Minot, Chaucer.

MAK, *Make,* from the A.-Sax. *macan,* to make verses, to compose poetry: So *make,* in O. Eng. Chaucer; and thus Langland, in Pierce Plowman: "To solace him sometime, as I do when I *make.*" R. of Brunne writes the word in the older form of *mak,* and the part. pres. *makand,* the same as in the Scotish. From *mak, make,* in the above sense, we have *maker,* a composer of verses, a poet: So Dunbar's "Lament for the deth of the *makaris.*"

MALING, (by metathesis) to malign: Fr. *maligne. Maligne*, to spite, to hate, Bullokar.

MALISOUN, a malediction, a curse: O. Eng. *malisoun*, R. of Brunne; *malison*, Chaucer. Edward the Black Prince, by his will, 1376, left to his son Richard his *malison*, if he should empeche, or suffer to be empeched, his will. Fr. *malichon*, malediction, Borel.

MALKIN, *Mawkin*, a woman's name; as in Henryson's Roben and *Mawkin*, and in Chaucer's Nonne's Priest's Tale, "And *Malkin* with hir distaff in hir hond." It is generally applied to a tawdry woman. It is a common term, in Scotish, for a hare; and sometimes for a cat, as in Shakspeare. *Mawkin*, or *malkin*, is also a term for the pubes mulieris, as in Lyndsay: and so *merkin*, Q. Eng. Blount, Phillips. Shakspeare uses *malkin*, for a dirty wench:

"——— The kitchen *malkin* pins
Her richest lockrum 'bout her reeky neck."

It also signifies, in English, a figure of clouts, dressed up as a fright; and also a mop, for sweeping the oven: So *mawkin*, in Lancashire, a dirty woman, a bunch of rags tied to a pole to sweep the oven, Coles. It may perhaps be derived, from the A.-Sax. *mal*, macula, and the termination *kin*.

MAN, *Mon*, must; an inflection of the A.-Sax. *magen*.

MANASSING, menacing: part. pres. of *manass*: Fr. *menacer*: O. Eng. *manass*, Wiclif; *manace, manacing*, Chaucer, R. of Brunne.

MANDEMENT, a command, an order, a mandate: and so in O. Eng. R. of Brunne, Chaucer: Fr. *mandement*.

MANE, *Maine*, moan, lamentation; and as a verb, to moan, to lament: A.-Sax. *maen, maenan*: O. Eng. *mane*, Minot, Ritson's Romances; *mene*, R. of Brunne, R. of Glo'ster.

MANZIR, manner: Fr. *maniere*: O. Eng. *manere*, Chaucer, R. of Brunne.

MANGIT, mixed, marred, confounded, deranged, oppressed, overcome: So *mangit*, in Gawin Douglas's Virgil:

"Bot than Turnus half *mangit* in affray,
Cryis, O thou Faunus, help, help! I the pray."

And thus it is used, in *Christ Kirk on the Green*. It is the part. pa. of *mange*: A.-Sax. *maengan*: O. Eng. *menge*, R. of Glo'ster, R. of Brunne, Ritson's Romances.

MANSWEIR, to forswear, to deny, to renounce: A.-Sax. *manswaerian*. *Mainsworn* signifies as much as forsworn, Blount's Law Dict.

MANSWEIT, meek, gentle: O. Eng. *mansuete*, Chaucer: Fr. *mansuet*. *Mansuete*, gentle, tractable, Coles.

MANSWORNE, forsworn: part. pa. of *manswеir*: O. Eng. *manesworn*, Ritson's Romances: So *manswорn*, in N. Eng. Ray.

MAPAMOUND, map of the world: Fr. *mappe-monde*: and thus Gower: "So as these olde bokes speke,
And set properly the bounde,
After the forme of *mappamounde*."

MARE, more: A.-Sax. *mare*: O. Eng. *mare*, R. of Brunne, Chaucer: So *mare*, in the Yorkshire dialect.

MARINAL, a mariner; so for the rhyme.

MARROW, fellow, mate, consort, companion: So *marrow*, in N. Eng. Ray, Coles. And see it, in Johnson, from Tusser. It is from Fr. *mari*, a husband.

MARTRICK, the *martrick*, *martlet*, or *martin*, a creature like a ferret, Bailey. Fr. *martre*. Its fur was used, as an ornamental border, for the dress, both of women, and men, in the 15th and 16th centuries. The Stat. James II. against "costly claithing," ordains, "That na man within burgh, that levis be merchandice, but gif it be a person constitute

in dignitie, and thair wyfis, weir claithis of silk, nor costly scarlatis, in gownis, nor furring of *mertricks*." "And as to thair gownis, that na women weir *mertricks*, nor letvis, nor tailis of unfittand length, nor furrit under, but on the halyday." Robertson's Parl. Rec. 1457.

MARY, *Marie*. "*By Mary*," and "*By Sanct Marie*," common oaths, in Lyndsay's time. They appear to have been equally common, in Chaucer's age; and *Marry* is frequently used by Shakspeare. *Marry!* is still a common interjection, in Lancashire.

MASERIS, macers, ushers: Fr. *massier*. The name is from the *mace*, which they bore.

MASKING-FAT, the infusing vat, or mashing tub, which is used in brewing. *Masking* is the part. pres. of *mask*: Fr. *mascher*: O. Eng. *masche*, to *mash*, to infuse.

MAVIS, the thrush: O. Eng. *mavis*, Chaucer, Ritson's Romances, Spenser, Bailey: Fr. *mauvis*. Whetstone, in his Heptameron, 1582, speaks of "a fluttering *mavis* fast limed to the bowes."

MAUGRE, in spite of: and so in O. Eng. R. of Brunne, Chaucer, Spenser: O. Fr. *maulgré, maugré*. In the *Myrrour* for *Magistrates*, 1559, we may see the word, in the Fr. form: "*Maulgree* his wyll." "*O'er the maugre of your neck*," is a common expression, signifying in spite of his neck: So Chaucer has "*Maugre thine eyen*," in spite of thy eyes; "*maugre hir head*," "*maugre all thy might*." This word was also used as a substantive, for despite, spite, ill will; as in Robene and Mawkin. "Bot *maugre* haif I and I byde." And so Chaucer: "I drede thou canst me grete *maugre*." Also Minot: "*Maugre* mot thai have to mede." *Maugre*, in spite of, Bailey.

MAW, properly signifies to mow, or cut with a scythe, from the

A.-Sax. *mawan*; but, Lyndsay uses it, metaphorically, to denote the skimming flight of the glede, over the meads. The Papingo says to the glede:

"The wyffis of the village cryis with cair,
Quhen thay persave you *maw* overthort thair meidis."

MAWKIN: O. Eng. *merkin*, Blount, Coles. See *Malkin*.

MAY, an island, in the mouth of the frith of Forth.

MAY, A.-Sax. *mai*, a virgin, a young woman: So *may*, in O. Eng. Chaucer, Ritson's Anc. Songs, and Romances. Gower says: "And so, it felle the same daie,
That Jason, with that sweet *maie*,
Together sette.——" A.-Sax. *mai*, *mæg*.

MAY, from the A.-Sax. *mæg*, possum; *mai*, possit, is sometimes used in the sense of *can*. "And he *may* fang him." If he *can* catch him. See *May*, in Bailey.

MAYN, strength, power, might: So *mayn*, in O. Eng. R. of Brunne, Ritson's Romances; and Minot: "His men war mekil of *maine*." A.-Sax. *mægn*, vis, robur. Johnson derives *main*, from the French. Bailey derives it from the A.-Saxon.

MEDECINAIR, a physician: Fr. *medecin*.

MEG, the abbreviated name of *Margaret*, and it is jocularly used, as a common appellative, for any woman: So Lyndsay, in the Supplication against Syde Tails: "Ane mureland *Meg*; that milkis the yowis." *Meg* is used, in the same manner, in Lancashire.

MEINYIE, *Meinze*, a multitude, a group, a company, a family, domestics, retinue, forces. Philippa, countess of March, by her will, 1380, left certain bequests "de ma *meigne*," to her household. So *meinye*, in O. Eng. Chaucer; *meiny*, Shakspeare: "They summon'd up their *meiny*, straight took horse." A.-Sax. *menigu*, multitudo. The word is variously written *meyne*, *menye*, *maynye*, by R. of Glo'ster; *meyne*,

by R. of Brunne; *menze*, by Minot; *meyne*, *menie*, by Wiclif. It is still used, in the dialects of Scotland, and the N. of England, in the above senses, Ray. *Meenie*, in Lancashire.

MEIR, a mare: A.-Sax. *maere*. *Meer*, in the Yorksh. dialect; *mere*, in Westmoreland.

MEISIT, appeased, mitigated: part. pa. of *meise*, which is an abbreviation of *ameis*, *amese*, to mitigate, to appease, to quench; as in G. Douglas, and Wyntown; and *ameysit*, appeased, in Barber's Bruce; *ametised*, quenched, in Chaucer: Fr. *emmatir*, cohibere, reprimere. Chaucer has both *amenuse*, and *menuse*, to diminish; and such variations in the prefixes of verbs are common in the old language. R. of Brunne has *pese*, and *pesid*, for *appease*, and *appeased*.

MEKIL, *Mikel*, much, great: A.-Sax. *mycel*: O. Eng. *mekil*, Minot; *mikell*, R. of Brunne; *michel*, Wiclif; *muchel*, in R. of Glo'ster; *mikel*, *mokel*, in Chaucer. In Henry V.'s proclamation against Sire John Oldcastle, he says, "for als *mykyl* as." So *mickle*, in Yorkshire. It is generally used in the N. English, as well as the Scotish dialects, Ray.

MELL, to meddle: So *melle*, in O. Eng. Chaucer; *mell*, Spenser: and *mell*, in the Westmoreland dialect: Fr. *meler*. *Mellé*, a medley, a quarrel, Ritson's Romances: So *melle*, and *chaud-mellé*, in the Scots law. *Mell*, meddle, Coles.

MELLIT, meddled: pret. and part. pa. of *mell*.

MENDIS, amends, satisfaction: Fr. *amende*.

MENEVER, a kind of white fur, the fur of the *meniver*, a small Muscovian beast. So *menivere*, in Chaucer, Coles, Ash. The term is from the Fr. *menu-vair*.

MENGE, to mix, to confound: So *menge*, in O. Eng. R. of Glo'ster, R. of Brunne: A.-Sax. *maengan*.

MENSE, to grace. "*Mense* the gallows," *grace* the gallows. It is from the noun, *mense*, grace, propriety, urbanity, manners: So *mense*, in the Yorksh. dialect. O. Eng. *menske*,

Ritson's Romances: from A.-Sax. *mennese*, humanus: Hence, *menskles*, in G. Douglas; *menseless*, in the common language, *mannerless*, *rude*, *greedy*: and *menseful*, decent, well-mannered, graceful; the same as in the N. Eng. Ray. *Mensful*, in Westmoreland, means *decent*. In an old English love-song, composed about 1200, *menskful* is repeatedly used, in the sense of graceful: So "*Menskful* maiden of miht." Warton.

MENSTRAL, a musician, a minstrel: O. Eng. *menestral*, R. of Glo'ster: O. Fr. *menestrel*.

MENYIE, a company, a family, a retinue. See *Meinzie*.

MERCHETIS *of thair mariage*: plur. of *merchet*, a duty paid to the superior, by the tenants, or villains, on the marriage of a daughter. As the usage was originally British, so the term is derived from the British language: *merched* is the plur. of *merch*, a woman, a daughter, Davies, Owen. The same law, and usage, existed among the antient Britons, in Wales; and was distinguished by the same name. Laws of Howel Dha. And similar usages, under the same name, existed, in other parts of South Britain. Spelman, Cowel, and Bailey.

MERLE, the blackbird: So *merle*, in O. Eng. Chaucer: Fr. *merle*. *Merle*, a blackbird, Coles.

MES, mass, the service of the Roman Catholic church: O. Eng. *messe*, Chaucer: A.-Sax. *maesse*: Fr. *messe*: Lat. *missa*. "*Be the mes*" was a common oath, in Lyndsay's time; and frequently occurs, in the old English *Moralities*.

MESEL, a leper: and so in O. Eng. R. of Glo'ster, Wiclif, Chaucer: Fr. *mesel*. *Mesel*, a leper, Coles.

MESOUR, moderation, measure: Fr. *mesure*: O. Eng. *mesure*, Chaucer.

MESSANE, a small dog: So *messans*, in the *Mare of Collington*, Watson's Coll. *Messen*, a small dog, a lap-dog, Ramsay.

It is, perhaps, a modification, of the French, *mastin*, a cur-dog.

MIDDING, a dunghill; and so it is still used in N. English, and Scotish dialects, Ray. A.-Sax. *midding*, sterquilinium. Bishop Gibson has a profusion of learning upon the word *midding*, in his edition of Drummond's Polemo-*Middinia*, 1692. Chaucer has *mixen*, for a dunghill; from A.-Sax. *mixen*. *Midding*, a mixen, or dunghill, Coles. The farmers in Scotland retain the A.-Sax. word *midding*: English farmers, in the South, retain the word *mixen*.

MIDDIS, the midst, middle: superl. of *mid*: A.-Sax. *midd*. *Mid* has become a poetical word; and is much used in composition.

MID-EARD, *Middel-erd*, the earth, the world: A.-Sax. *midd-eard*, *middel-eard*: O. Eng. *middel-erd*, R. of Glo'ster, Minot.

MIGHTFUL, mighty, powerful: A.-Sax. *miht-full*.

MILZIOUN, a million: Fr. *million*.

MIN, *Mine*, less: *mair and min*, more and less. See *Myne*.

MINNIE, mother, mammy: Teut. *minne*, nutrix.

MINT, an attempt; and as a verb, to attempt, to dispose, or set about, to aim at: So *mynt*, in O. Eng. Ritson's Romances, R. of Brunne: A.-Sax. *myntan*, disponere. *Mint* is still used in the Scotish, and also in the N. English dialects, Ray.

MINZEOUN, a minion: Fr. *mignon*.

MIRK, *Murk*, dark: A.-Sax. *mirc*; O. Eng. *mirk*, R. of Brunne; *merke*, Chaucer; *murk*, Shakspeare; and Spenser has *mirksome*, for darksome. *Mirk*, dark, in the Yorkshire dialect, and in Westmoreland. The word is still used in the Scotish, and in the N. English dialects, Ray.

MIRKNES, darkness.

MIS, a fault, an error: A.-Sax. *mis*: O. Eng. *mis*, Chaucer.

Lyndsay uses the plural, in the same form, as the singular: "Of all your *mis*, to geve you full remissioun." Lodge, in his Euphues Golden Legacie, 1590, has this couplet in Saladine's Sonnet: "Alas! I see my faith procures my *misse*,
And change in love against my nature is."
And thus Gower: "His fader, whiche hym misbegat
He sloughe, a great mishappe was that;
But, for o'[a] *myss*, another *mis*
Was yolde, and so full ofte it is."

Mischeant, wicked, bad, roguish: Fr. *mechant.*

Miscuikit, miscooked, mismanaged, spoilt: part. pa. of *miscuik*, from *mis*, and *cuik*, *cuke.*

Miserabilitie, miserableness; from Fr. *miserable.*

Miseritie, misery; from Fr. *misere.* It is thus lengthened, to suit the rhyme, and measure.

Misken, to misknow, to affect not to know one; from *mis*, and *ken*, to know. A.-Sax. *mis-cennan*: So *misken*, in the Yorksh. dialect.

Misknaw, to misknow: *Misknawes*, knows not; from *mis*, and *knaw*: A.-Sax. *mis-cnawan.*

Mister, need, want, occasion: So *mister*, in O. Eng. Chaucer, Ritson's Romances, Coles: O. Fr. *mestier.* *Mister*, as a verb, signifies to need, to want, to have occasion for: and so in O. Eng. Spenser. *Mister* is also used in the sense of sort, kind, occupation, art; as in R. of Brunne, Chaucer, and Spenser.

Mistoinit, mistuned: part. pa. of *mistoin*: A.-Sax. *mis-tonian.*

Mittanis, mittens, woollen gloves: plur. of Fr. *mitaine*: O. Eng. *mitaine*, a glove, Chaucer: Eng. *mittens*, thick winter gloves, Coles, Ash. *Mittens*, in Lancashire, means gloves, without separate fingers.

Mo, more; as in O. Eng. R. of Glo'ster, Chaucer. Caxton, speaking of the bataylle of Vernayl, says, there were

slayne "many *mo* unto the nombre of ten thousande and *moo*." See *Ma.*

MOLL, vulgarly pronounced *Mow*, to ride, to amble; also, to copulate. Perhaps, from Fr. *mollir*, to relax, to make wanton. The pret. is *mollit*, vulgarly *mowit*, as in Kitteis Confession. Lyndsay uses *mollet*, as the present tense, to help out his measure: "*Mollet* moylie on a mule," *amble* softly on a mule.

MON, must: So *mon*, in O. Eng. Chaucer; *mun*, Minot: So *mun*, in Yorkshire, Lancashire, and Westmoreland. See *Man.*

MONE, the moon: So *mone*, in O. Eng. Minot, Chaucer: A.-Sax. *mone.*

MONETHIS, months: plur. of *moneth*: A.-Sax. *monath*: Eng. *month.*

MONIS, *Monisch*, to admonish: So *monis*, in O. Eng. R. of Brunne; *mones*, in Chaucer: A.-Sax. *monigean*: Lat. *moneo.*

MONISCHIT, admonished: pret of *monisch.*

MONUNDAY, Monday, which is an abbreviation of the old word; from A.-Sax. *monan-dæg.*

MONY, *Monie*, many; as in O. Eng. R. of Glo'ster: and so *mony*, in Lancashire, and Westmoreland: A.-Sax. *monig.*

MONYFAULD, manifold: A.-Sax. *monig-fald*: O. Eng. *mony-fald*, Ritson's Romances. It is also the name of a part of the human intestines, so termed from its *many folds.* And so *monyplies* is the name of a part of the intestines of cattle.

MORNE, tomorrow, the following day: O. Eng. *morne*, R. of Brunne, Chaucer: A.-Sax. *morgen*, cras: So, *morne*, in the Yorksh. dialect.

MORROW, the morning: O. Eng. *morwe*, R. of Glo'ster, Chaucer: A.-Sax. *morgen*, mane.

MOT, may, might: A.-Sax. *mot*: O. Eng. *mot*, R. of Glo'ster, R. of Brunne; *mote*, Chaucer, Spenser.

MOUTH-THANKLES, the *belle chose*, which the Wife of Bath describes, as "A thing that no man wol his *thankes* helde." Walter Kennedy, a clergyman, the cotemporary of Dunbar, and of Lyndsay, wrote "*The Auld Man's Invective against Mouth-thankles.*" Bann. MS. No. 250.

Mow, the vulgar abbreviation of *mouth*: A.-Sax. *muð*.

Mow, a jest: plur. *mowis*. "*Na mowis*," no jest; "*in mowis*," in jest. *Mow*, as a verb, to jest: So *mow*, *mowe*, in O. Eng. Chaucer, Spenser, Shakspeare. It is from *mow*, the mouth, which, in an extended sense, means a distortion of the mouth, a mock, a jeer, a jest; and as a verb, to make a mouth, to jest: as in Chaucer: "Than laughith she, and makith him the *mowe*." And Gower, speaking of the day of judgment, as Lyndsay spoke after him, says:

> "The worlde which nowe so well we trow,
> Shall make us than but a *mow*."

So Lydgate: "What do I than but laugh, and make a *mowe*:" As in Spenser:

> "And other whiles with bitter mockes and *mowes*,
> He would him scorn."

And so Shakspeare:

> "——————— for apes and monkeys
> Twixt two such she's, would chatter this way, and
> Contemn with *mows* the other."

Mow, to copulate; as in Kitteis Confession. In the Incarnate Devils, 1596, the bawd cries out: "Go, seek your fluerts, Sir Jacke; I am not for your *mowing*." *Mow* is still used, in this sense, in the common language.

MOYLIE, softly, gently; from Fr. *mol*, *molle*, soft.

MUCK, *Muk*, dung, dirt: So *muck*, in O. Eng. Ritson's Anc. Songs, Spenser; who also uses *mucky*, for dirty. *Muck*, dung, filth, Bailey. A.-Sax. *meox*, stercus, fimus, cœnum. *Muck* is retained in the English, as well as the Scotish dia-

lects, Ray. *Muck*, as a verb, signifies, to clear away dung, or dirt. *Mullok* also signifies dung, dirt, in the Scotish, the same as in Chaucer.

MUIFING, moving.

MUMMILL, to mumble. "*Mummill matins*," to mumble morning prayers.

MURDRES, to murder: part. pa. *murdrest*.

MURDRESAR, a murderer. This term was also applied to cannon, and other fire-arms; as the arquebuss.

MURMELL, for murmur, to suit the rhyme. *Mormell*, in O. Eng. signified a *canker*, Chaucer; a *gangrene*, Skinner.

MUTE, *Mote*, to argue, to plead, to speak: O. Eng. *mote*, Ritson's Romances; *moot*, in Mod. Eng. Johnson: from A.-Sax. *motian*, disputare, discutere.

MYNE, less: O. Eng. *myn*, *mynne*, Ritson's Romances: Isl. *minne*.

MYST, miss'd: pret. of *miss*: A. Sax. *missian*, the root of the English *miss*, which the English etymologists refer to the Dutch, and German.

N.

NA, no, none: So *na*, in O. Eng. R. of Glo'ster, Chaucer: A.-Sax. *na*. *Naw*, in the Lancashire dialect.

NAIF, the fist, the hand. See *Neif*.

NANE, none, no: O. Eng. *nane*, Minot: A.-Sax. *nan*, *naen*.

NANIS, *Nonis*. "For the *nonis*," for the occasion; as in Chaucer, "*for the nones*," which he uses very frequently. It also occurs, in R. of Glo'ster; "And he hadde *vor the nones* tweye suerdes by hys syde:" So R. of Brunne uses, "*for the nons*." And so, "*for the nanes*," and "*for the nones*," in Ritson's Romances. Gower, speaking of Medea's sorceries, says, "which as she chese out, for the *nones*." It is also

used by Spenser; and by Shakspeare: "I'll have prepar'd him a chalice *for the nonce*." The expression is local. Tyrwhit deduced it from the Lat. *pro nunc.* Capell is silent. This term is probably derived from the Fr. *nonce*, a nuncio, the prelate, whom the Pope used to send, for his special purposes, for the *nonce*. *Noncier*, in the Rom. de la Rose, for annoncer, Borel.

NAR, near; A.-Sax. *near:* O. Eng. *ner*, R. of Glo'ster, Chaucer: *nar*, in the Yorksh. dialect.

NAR, to snarl: abbrev. of *gnarr.*

N'AS, was not: So *n'as*, in O. Eng. R. of Glo'ster, Chaucer: A.-Sax. *n'as*, *ne-was*. *N'as*, was not, Coles.

NATHELES, nevertheless: and so in O. Eng. R. of Glo'ster, Chaucer, Spenser: A.-Sax. *natheles.*

NE, not: A.-Sax. *ne:* O. Eng. *ne*, R. of Glo'ster, Chaucer, Spenser.

NE, nor, neither: A.-Sax. *ne:* O. Eng. *ne*, R. of Glo'ster, Minot, Chaucer: and thus Gower: "*Ne* yet for vertu, *ne* for grace." And Geo. Peele, in the *Phœnix Nest*, cries out: "*Ne*, let the honor of his conquest die."

NEIF, *Nev*, the fist, the hand: So *neyve*, in Lancashire: Brit. *nev*, *nevair*, the hand, the grasp of the hand: Hence, *nevell*, in Scotish, means a blow with the fist. *Nieffe*, *neive*, a fist, Coles. The word is still used in the Scotish, and in the N. English dialects, Ray.

NEIRIS, the reins, the kidneys: So *nerys*, in O. Eng. Coles: Teut. *niere:* plur. *nieren.*

NEIS, the nose: O. Eng. *nese*, Ritson's Romances: So *nese*, in Lancashire: A.-Sax. *nese*, *naese*, nasus: Fr. *nez.*

NETHER, lower: So *nether*, in O. English, Chaucer. And see Johnson. A.-Sax. *neother.*

NICHTBOUR, neighbour: A.-Sax. *nechebur.*

NIPPIT, pinched: pret. and part. pa. of *nip*, as in Eng. Johnson.

Nocht, not: A.-Sax. *noht, nocht:* O. Eng. *noght,* R. of Brunne, Wiclif. *Not,* adv. says Johnson, from *ne auht,* Sax. *niet,* Dutch. Why would not our great lexicographer borrow a little learning from Mistress Elstob, who would have shown him, that *nocht, noht,* are merely the A.-Sax. adv. of negation. Sax. Gram. 49.

Nocht, nothing: A.-Sax. *nocht, ne-aucht:* O. Eng. *noght,* R. of Brunne, Minot.

Noe, *Noye,* the names of *Noah:* So, *Noe,* in O. Eng. R. of Brunne, Caxton.

Nois, dirt, filth; from the same source, as the English *noisome, nuisance:* Ital. *noioso:* Fr. *nuisant, nuisance.* The root of the whole seems to be *noye,* to annoy, q. v. Spenser uses *noyous,* as an adjective, for filthy, offensive, noisome; as "*noyous smell.*"

Nold, would not: O. Eng. *nolde,* R. of Glo'ster, Chaucer; *nould,* Spenser: A.-Sax. *nolde, ne-wold. Nold,* would not, Coles.

Nolt, *Nowt,* cattle. In his *Worthines of Wales,* Churchyard, describing the mountainous country of Yale, says, that it has good Welsh nagges, "With goodly *nowt,* both fat, and bigge with bone." A.-Sax. *neat,* pecus, bestia; *neaten,* jumentum, bellua; whence the Eng. *neat:* Isl. *naut,* bos. Mon. Isl.

Nor is used, in the sense of *than*; also of *may*; as "God *nor* I gaip in ane gallows." "God *nor* I hang." And in the sense of *that,* as "I pray to God *nor* I be hangit." *Nor,* is still used in the sense of *than,* in N. English; and in the Scotish dialects, Ray.

N'ot, know not: So *n'ot,* in O. Eng. Chaucer, Ritson's Romances: and in Gower's Florent; "he that *n'ot* in what manere." And Spenser uses it frequently. It is an abbreviation of the A.-Sax. *ne-wôt.* Many similar abbreviations

appear, in the Old English, and Scotish; as, *n'ill*, from the A.-Sax. *ne will*, will not: *n'is*, from A.-Sax. *ne is*, is not. *N'old*, from A.-Sax. *ne-wolde*, would not: and so a number of others.

NOTER, a notary: Fr. *notaire*. Lyndsay applies the terms "*noter*," and "*scrybe*," to the clerk of his mock parliament, in the Satyre of the Three Estates.

NOVELLIS, news; plur. of *novelle*, as in O. Eng. Fr. *nouvelle*.

NOUTHER, neither; and so in O. Eng. R. of Glo'ster, R. of Brunne, Minot: A.-Sax. *nouther*, *ne-outher*: So, *nowther*, in the Yorkshire dialect.

NOY, *Noye*, to trouble, to vex, to annoy: pret. *noyit*: So *noye*, in O. Eng. R. of Brunne; *noie*, Chaucer; *noy*, Spenser: pret. *noyed*: Fr. *nuir*, *annoyer*: Ital. *noia*. Shakspeare uses *noyance*, for annoyance.

NOY, *Noye*, subst. from the verb, trouble, hurt, damage: O. Eng. *noye*, R. of Brunne; *noie*, in Chaucer; Spenser has *noyance*, in the same sense.

NUKE, *Nuik*, a corner, a nook: O. Eng. *noke*, Minot, R. of Brunne. *Nook*, Johnson. *Newk*, in Mod. Scotish. So *newk*, in the Yorksh. dialect. Shakspeare has *nook*-shotten, for shooting out into nooks.

NUIKIT, cornered, nooked; from *nuik*.

NURYCE, a nurse: Fr. *nourrice*: O. Eng. *nourice*, Chaucer; *norise*, R. of Brunne. *Noryce*, a foster child, says Coles.

N'YLL, will not; as in O. Eng. *n'ylle*, R. of Glo'ster; *n'ill*, Wiclif, Chaucer: *n'ill* is frequent, in Spenser; and so in Shakspeare: "And, will you, *n'ill* you, I will marry you." It is an abbreviation of *ne will*, the same as *n'ot*, is of *ne wot*.

O.

OBLISSIT, *Oblist*, obliged: pret. and part. pâ. of *oblis*: Fr. *obliger*.

OBSERVANCE, respect, duty: and so in O. Eng. Chaucer: Fr. *observance*. *Observance*, in the same sense, Bailey.

OCCIDENT, the west: and so in O. Eng. Chaucer, Shakspeare: Fr. *occident*.

OCH, oh! alas! woe! an intérj. expressing pain, uneasiness, or commiseration: So *ough*, in Chaucer; from the Brit. and Gaelic *och*, in the same sense.

OCHT, aught, any thing: O. Eng. *oght*, R. of Glo'ster: A.-Sax. *oht*. See *Ought*.

OCIOSITIE, idleness, ennui: Lat. *ociositas*: So, ocious, idle; as, in O. English, Coles, Bailey.

OCKER, *Oker*, usury: Brit. *ocyr*: Ir. *ocar*: A.-Sax. *ocer*, *wocer*.

OCKERARIS, usurers; from *ocker*.

OF, from A.-Sax. *of*, is used in the sense of *by*, *from*: as, "fleyit *of* ane gaist," frightened *by* a ghost: So, it is used in English, Shakspeare; and see Johnson.

OFF, out of; as, "pas *off* the town." A.-Sax. *of*, ex. "*Of* Engle lande," *ex* Anglia. Spelm. Conc. So, *of*, for *out of*, in O. Eng. R. of Glo'ster, R. of Brunne, and in Dryden.

OFFERTOUR, an anthem chaunted during the offering; a part of the mass, or service of the Roman Catholic church: Fr. *offertoire*: So *offertorie*, in O. Eng. Coles, Blount. Chaucer says of his Pardoner:

> "Wel coude he rede a lesson or a storie,
> But alderbest he sang an *offertorie*."

OIST, *Oyst*, a host, an army: Fr. *ost*.

ON, in: So *on*, in O. Eng. R. of Glo'ster, Chaucer: A.-Sax. *on*, in: and the A.-Sax. *on* is used for *in*, upon the coins of Wil-

liam, the lion: Adam *on* Edenebu; Adam *on* Ed; Raul *on* Rocabu. Cardonel, 41. So *on*, in the Lancashire dialect.

ONY, any: and so *ony*, in O. Eng. Chaucer: A.-Sax. *onig*. *Ony*, in Yorkshire, and Lancashire.

OR, ere, before: So *or*, in O. Eng. R. of Brunne, Minot, Chaucer: A.-Sax. *or*, *err*.

ORDINANCE, order, place, settlement, disposition: and so in O. Eng. Chaucer: Fr. *ordonnance*. *Ordinance* also signifies great guns, *ordnance*. Baldwin tells, in the Myrrour for Magistrates, how the Earle of Salisbury was slayne with a piece of *ordinaunce*.

ORIENT, the east: and so in O. Eng. Chaucer, Shakspeare Fr. *orient*.

ORISOUN, a prayer: O. Eng. *orisoun*, R. of Glo'ster, Chaucer: So *orison*, in Shakspeare, and Milton: Fr. *oraisoun*.

ORITORE, a study, a private place for study, or composition; also for saying prayers, or performing divine service: Fr. *oratoire*: O. Eng. *oratory*, Chaucer, Blount. In the chartularies of the Scotish monasteries, there are many grants, in the 12th and 13th centuries, to the barons, and opulent landholders, for private *oratories*, within their own castles, for divine service.

ORPHELENIS, orphans: plur. of *orphelin*: as in O. Eng. Chaucer: Fr. *orphelin*.

OSTE, a host, an army: So *oste*, in O. Eng. R. of Brunne; *ost*, in R. of Glo'ster: Fr. *ost*.

OUCHT, aught, any thing: O. Eng. *ought*, Chaucer, Spenser: and so in the Yorkshire dialect: A.-Sax. *oht*, *owiht*.

OVER, upper: So *over*, in O. Eng. Chaucer: A.-Sax. *ofer*.

OVERSYLE, to cover over, to obscure, to blind, to deceive: pret. and part. pa. *oversylit*: A.-Sax. *ofer-sylian*. See *Syle*.

OVERTHORT, across; athwart, over: O. Eng. *overthwart*, Chaucer, Wiclif. A.-Sax. *ofer-thweor*, *ofer-thwaer*

OUKIS, weeks: plur. of *ouk*: A.-Sax. *uca*, *wuca*, hebdomada. *Wooks*, in Wiclif.

OUR, an abbreviation of *over*: A.-Sax. *ofer*.

OUT, a common interjection.. "*Out!* Wallaway! this is the New Testament." So *out*, in English. "*Out!* helpe! alas! harow! he gan to cry." Chaucer, Cant. Tales. It is often used by Shakspeare: "*Out!* alas! you'd be so lean." Winter's Tale. "*Out* on the, villain." Comedy of Errors. *Hout* is the word in vulgar language. Brit. *hwt*, off, off with it, away, a take off, a taking away, whence the English *hoot*.

OUTHER, either: O. Eng. *outher*, R. of Brunne, Chaucer; *other*, R. of Glo'ster: A.-Sax. *other*.

OUTTERIT, ran out, swerved: pret. of *outter*; from the A.-Sax. *utter*.

OUTTHROUCH, throughout: A.-Sax. *ut-thurh*.

OYL-DOLIE, oil d'olive, olive oil. Dissait says he learned the merchants to mix "Saiffrone with *oyl-dolie*." The MS. Glos. on Mr. Caley's copy of the Play supposes, that *oil olive* is meant.

P.

PACK, plur. *packis*, a package, a bale, a burden; as in English. Johnson derives it from the Dutch *pack*. *Pack* is the common term for the package of goods, which a chapman carries; as in Lyndsay's Complaint; hence it is applied to the stock, capital, or effects of a person: and it also signifies a group, or number of people; as in Shakspeare; "God keep the prince from all the *pack* of you! a knot you are of damned bloodsuckers."

PACK, to pack up, or prepare for departure; and in a secondary sense, to decamp, to begone, to get away. It is generally used, in the imperative, as by Lyndsay: "Swyith!

pack the sone, unhappie unsel." "Swyith! hureson carle, gang *pack* the hence." And so, Shakspeare: "Hence! *pack!* there's gold; ye came for gold, ye slaves." To *packe* is also used by Shakspeare, in the sense of to settle matters, to come to an agreement.

PADOKS, frogs; paddocks; as in Spenser, and Dryden: A.-Sax. *pada.*

PAGE, a boy; as in Chaucer: Fr. *page*, petit garçon: whence the English *page*, a waiting-boy, which is a secondary signification of the term.

PAIKER, literally a beater, or stamper; but "*cawsay paiker*," means a *street-walker*.

PAIKS, strokes, a beating, a chastisement: So in *Christ Kirk on the Green:* "He turn'd and gaif thame baith thair *paiks*." It is still used in the common language. *Paik* is from the same source, as the Eng. *peck*, to strike, to make blows. Johnson derives it from the Fr. *becquer*; Dutch, *picken*.

PAISE, to raise, or bear up, to poise: Fr. *peser*. Thus in *Christ Kirk on the Green:* "The wyffis come furth and up thay *paisit* him." So *paise*, in O. Eng. R. of Brunne, and in Chaucer: "And *paisid* wo with joyis counterpaise."

PAIST, a repast: O. Fr. *paistre*.

PALLET, the *crown*, the *crown* of the head, the *pate:* So *pallet*, in O. Eng. Minot. The modern English *pate* is probably an abbreviation of *pallet*; which may be from *pellet*, a little ball, as in Chaucer; from Fr. *pelote*. *Pallet* is still used, in Scotish, in the same sense as *pate*, in English.

PALYARD, a scoundrel, a cheat, a whoremonger. Fr. *paillard*. "*Palliard*, in cant language, is the term, for a scoundrel of the seventh rank, whose father was a *clapperdogeon*, or born beggar." Cant. Dict.

PALYEOUN, a pavilion, a tent. It also signifies a covering, a curtain, a *pall*, which is the root of the word. So *pallioun*,

in O. Eng. R. of Brunne: Brit. *pall*, what incloses, a loose hanging, or curtain, a mantle; a tent, a pavilion: *pallen*, a coverlid: Ir. *paillun*, *pallun*, a tent, a pavilion, a booth: *palin*, a winding-sheet, a shroud. Fr. *palyon*, which signified, originally, the habit of men of the church, Borel.

PANCE, *Panse*, to think, to meditate: Fr. *penser*.

PANDARIS, panders: Lat. *pandarus*; whence, Johnson observes that, *pandar* was the old, and proper spelling of the word. Lodge, in his Devils incarnate, 1596, says: "Earthly devils, in human habits, become *panders*, if you hire them." In Nich. Breton's *Wit's Private Wealth*, 1612, it is said, "To live by *panderisme* is a roguish profession."

PANE, pain: it also signifies labour, care, diligence; as *pains*, the plur. now does. Fr. *peine*: A.-Sax. *pin*.

PANTONIS, slippers: plur. of *panton*. Perhaps, it is a corruption, from the Fr. *patin*, a patten, a clog; or from *pantoufle*, a slipper.

PAPE, the Pope: So *Pape*, in O. Eng. R. of Brunne: A.-Sax. *Pape*: Fr. *Pape*: Lat. *Papa*.

PAPINGAY, *Papingo*, a parrot: Fr. *papegay*: O. Eng. *popingay*, Chaucer. John Holland, Duke of Exeter, by his will, 1447, bequeathed to his daughter, Anne, "the white bed, with *popynjays*." Shakspeare applies this word to a chattering fop: "To be so pester'd with a *popinjay*."

PARAMOUR, a sweetheart, a lover, of either sex; as in Chaucer, Spenser, and Shakspeare: Fr. *par amour*.

PARDONER, from the Fr., was the term for those persons, who retailed the Pope's indulgences, in every Christian country, before the Reformation. Luther incensed the people of Germany against them; Chaucer exposed them to ridicule in England; and Lyndsay made them contemptible in Scotland. The Pardoner is a frequent character, in the old *Moralities*.

PARK, (Brit. *parc*: Ir. *pairc*: A.-Sax. *parruc*: Fr. *parc*) signified an inclosure, a piece of ground inclosed, and stocked with trees. A *park* was a frequent scene of action with the old poets, from the time of Chaucer to the age of Lyndsay; who also applies the term figuratively to literature, the same as *garth*, and *garden* were. In his Epistil Nuncupatorie to the Monarchie, he says to his book, "Thocht ornate termis into thy *park* not spreadis."

PARLEY, from the Fr. *parler*, properly means a conference, a verbal discussion, or treaty; whence, it came to signify a temporary cessation from fighting, or contention of any kind, for the purpose of conference: and lastly, it signifies such a temporary cessation, for whatever purpose. Lodge, in his *Euphues Golden Legacie*, 1590, says: "Whereupon Saladine came downe; and after a little *parle*, they embraced each other." Shakspeare has *parle*, to *parle*, from the Fr., to parley, to confer.

PAROCHOUN, *Parischoun*, a parish: Lat. *parochia*: Fr. *paroisse*.

PAS, pass, go: Fr. *passer*.

PASCHE, *Pais*, the Passover, Easter: A.-Sax. *Pasche*: Lat. *Pascha*: So *Pasche*, in O. Eng. Blount; *Paske*, R. of Brunne.

PASSIOUN, suffering; as in O. Eng. Fr. *passion*.

PASTANCE, pastime: Fr. *passe-temps*.

PAT, did put; the old pret. of *put*.

PATTER, to repeat, or recite hastily: part. pres. *pattring*: So *pattre*, and *patren*, in Chaucer: "Before the peple *pattre* and praie." Tyrwhit supposes, that it properly meant to repeat the *Pater-noster*. *Patter* also signifies to make a confused noise, like the steps of a number of feet. In this sense Johnson derives it from the Fr. *patte*, the foot. To *patter*, to strike, as hail, or other small things falling, Bailey.

PAVIN, a grave kind of dance; which was introduced into England, and Scotland, from France: Thus Lyndsay:

" Cum on, my ladie priores,
We sall leir you to dance;
And that within ane lytill space,
Ane *new pavin of France.*"

It is also mentioned, in the *Complaint of Scotland*, 1548, as one of the fashionable dances of that age. The *pavin* is supposed to have been invented, in Spain; and the name to have been derived from *pavo*, a peacock, Hawkins's Hist. Music, Dodsley's O. P. 8. In the *Old Man's Lesson*, of Nich. Breton, 1605, it is said that, "a country dance is but a jigge to a stately *paven*."

PAWNE, the peacock. *Pawn*, or *pawan*, is the name of the peacock, in the British, Cornish, and Armoric. Mr. Tytler, and Mr. Sibbald, have derived the Scotish *pawne*, from the Fr. *paon*, without adverting that, the etymon lay in the most antient language of our island. *Pavone*, a peacock, Spenser.

PAYNTOURIS, painters.

PEGGRAL, petty, beggarly; a corruption of *beggar-al*. Connected with this, perhaps, is *pigritude*, sloth, Coles.

PEIR, *Pere*, an equal, a companion, a peer: *peiris*, equals. "*But peir*," without equal. Fr. *pair*: O. Eng. *pere*, R. of Glo'ster, R. of Brunne, Chaucer; *peere*, Wiclif; *peer*, in Spenser. Sans *peere*, without fellow, Ashmole's Theatrum.

PEK, a peck, a dry measure, the fourth part of a firlot, which is somewhat more than a Winchester bushel. *Peck*, Eng. the fourth part of a bushel, from the A.-Sax. *pecca*, Ash. See also Johnson, and Skinner, who derive it from *pocca*, or from *pat*, a vessel.

PELLOUR, a variation of *pillour*, a robber, a thief.

PENSEIL, a pennon, a small flag, an ensign: O. Eng. *pensell*, Chaucer; *pencel*, R. of Brunne, Minot: Fr. *pennoncel*: Ital. *pencell*. *Penoncels*, little pennons, Coles.

PERDIE, verily, truly, by God: So *perde*, and *parde*, in O. Eng. Chaucer, Ashmole's Theatrum, Spenser: and thus Shakspeare: "*Perdy*, your doors were lock'd, and you shut out." It is a mere corruption, say Shakspeare's commentators, of the Fr. oath, *pardieu*.

PEREGAL, equal; Fr. *peregal*: So in O. Eng. Chaucer: and thus Spenser: "Whilom thou wast *peregal* to the best."

PERFAY, verily, truly, by my faith: O. Eng. *perfay*, Ritson's Romances; *parfay*, Chaucer: Fr. *par-foy*.

PERFORCE, by compulsion, by necessity: and so in O. Eng. Spenser: Fr. *par-force*. Chaucer has *afors*, in the same sense.

PERFURNEIS, to perform: Fr. *parfournir*.

PERQUEIR, by heart, off hand, perfectly: Fr. *par-cœur*. Chaucer writes the word, in the French form, *par cuere*.

PERREL, equal. "*But perrel*," without equal. Fr. *pareil*, abbrev. of *peregal*.

PERSAVE, to perceive: pret. *persavit*.

PERSE, Persia; So *Perse*, in Chaucer: Caxton's Chronicle speaks, of "Darius, the kynge of *Perce*."

PERSON, a parson: O. Eng. *persone*; Chaucer: Lat. *persona*. A *parson*, in law, is a corporation in himself; hence, parsonage, which is *personage*, in the Scotish law.

PERTURB, Fr. *perturber*, to disturb, to trouble. *Perturbeth*, disturbeth: O. Eng. *perturbe*, Chaucer, Bullokar. *Perturb* the public peace, K. Charles. *Perturbed* spirit, Shakspeare. *Perturbation*, and despair, Milton.

PEW, an imitative word; the cry of birds: and, as a verb, to cry, like the glede, and other birds: As an imitative word, Lyndsay applies it to the cry of the glede; to that of goslings; "gar chikinnis cheip, and gaislingis *pew*;" and to the plaintive cry of birds, in general.

" Birdis with mony ane piteous *pew*,
Afferitlye in the air thay flew."

And the Papingo says: " I may nocht *pew*, my panes bene sa fell."

PHARISIENCE, Pharisees; so put, for the rhyme: So Chaucer has *parishens*, for *parishioners*: Gower has *customance*, to rhyme with *chance*, for custom.

PHLEGETON, a river of hell, according to the poets. Gower, speaking of the common oathes of PLUTO, says he would swere, " By Lethen, and *Phlegeton*,
By Cocytus, and Acheron,
The which, after the bokes tell
Ben the chiefe floodes of hell."

PHYSNOMIE, physiognomy, the face, or cast of the face: and so in O. Eng. " Yet certes by her face, and *physnomie*," Spenser. Lodge, in his Euphues Golden Legacy, 1590, says: " Saladine, noting well the *phisnomie* of the forrester, knew that, it was his brother, Rosader." Fr. *physionomié*. *Physnomy*, the feature of the face, Coles.

PICK, *Pik*, pitch: A.-Sax. *pic*: O. Eng. *pik*, Chaucer: So *pick*, in the dialects of Scotland, and the No. of England, Ray.

PIETE, *Pitie*, pity, compassion: Fr. *pitie*.

PIETUOUS, piteous: *pietuously*, piteously: So *pitous*, and *pitously*, in R. of Glo'ster, and Chaucer.

PIKE, to pick: A.-Sax. *pycan*: O. Eng. *pyke*, Chaucer: and thus Gower:

" Howe Tullius his rhetorike,
Compouneth, there a man maie *pike*,
How that he shall his wordes set."

PILLE, *Peill*, to rob, to plunder: O. Eng. *pille*, Chaucer; *pile*, R. of Brunne; *pill*, Spenser. Fr. *piller*.

PILLOK, the penis. The diminutive of the A.-Sax. *pil*, pila: Fr. and Eng. *pile*, a stake. Shakspeare has *pillicock*, which Capel explains, a little cock.

PILLOUR, a robber, a plunderer, a thief: So *pillour*, in O. Eng. Chaucer, Coles: Fr. *pilleur*.

PISTIL, an epistle: A.-Sax. *pistel*: O. Eng. *pistell*, Chaucer.

PITH, strength, marrow: and so in O. Eng. Chaucer: A.-Sax. *pitha*. *Pithy*, full of pith, Bailey.

PLACEBO, a courtier, a sycophant. *Placebo*, and Solace, are appropriate attendants on the young King, in the Play. Knox speaks of the queen's "*Placeboes* and flatterers." Hist. Reform.

PLACEBO, a term in the R.-catholic service: Thus Lyndsay:

> "And we sall sing about your sepulture,
> Sanct Mungois matynis, and the mekil creid:
> And syne devotelie say, I you assure,
> The auld *placebo*, bakwart, and the beid."

PLAGE, a region, a country; as in Lyndsay: "Syne nixt the pole, the *plage* septentrionall." So *plage*, in O. Eng. from the Lat. *plaga*. "The *plages* of the north, by lond, and see." Chaucer.

PLAINE, to complain, to lament: O. Eng. *playne*, R. of Glo'ster; *plaine*, Chaucer: *plain*, complain, Spenser; *playn'd*, complained, Id. Fr. *plaindre*.

PLAINT, a complaint: O. Eng. *plaint*, Wiclif: Fr. *plainte*.

PLAK, *Plack*, a Scots coin, equal to the third of an English penny. It is said of a person, who engages in unavailing enterprises that, "He will never make his *plack* a bawbee." Adagia Scotica.

PLANT, Brit. *plant*, A.-Sax. *plant*, is applied to persons in a figurative sense, the same as flower: So Lyndsay calls Ballendyne, "Ane *plant* of poetis." And of K. David, he says, "Of holines he was the verie *plant*."

PLASMATOUR, a moulder, a framer, a potter: Fr. *plasmateur*: O. Eng. *plasmator*, Blount, Coles. Lyndsay applies this term to the *Creator* of the world: "Of God the *plasmatour* of all." The Cardinal Beaufort, in his will, 1446, says, "In primis, lego animam meam omnipotenti Deo *Plasmatori* meo," my maker.

PLAT, flat, close, also plain: and, as an adv. flatly, plainly: So *plat*, in O. Eng. Chaucer, Gower: Fr. *plat*. *Plat*, flat, Coles.

PLAT, (from the noun) to flat, to place flat, or close. Speaking of the crucifixion of Christ, Lyndsay says they "*plat* him backwart to the croce."

PLAT, Fr. *plat*, O. Eng. *plat*, a plate; also a mark of folly:

"Sapiens thou servis to beir ane *plat*:
Methink, thou schawis the nocht weill wittit."

PLAYFEIR, a playmate, a playfellow. See *Feir*.

PLEID, *Plead*, a plea, a controversy, dispute, complaint, objection: O. Fr. *plaid*: whence, the Eng. *plea*.

PLENE, *Plenzé*, *Pleinze*, to complain, to lament: O. Eng. *pleyne*, R. of Brunne, Chaucer; *playne*, R. of Glo'ster: Fr. *plaindre*.

PLENIS, *Plenisch*, to furnish, to stock: pret. and part. pa. *plenischit*: O. Fr. *plenir*: whence, *re-plenir*, to replenish.

PLESANCE, pleasure; as in O. Eng. Chaucer: Fr. *plaisance*: *Plesaunce*, delight, Ashmole's Theatrum.

PLET, did plait, plaited: pret. and part. pa. of *plait*, which Johnson supposes to be a corruption of *plight*, or *plyght*. *Plet* is, in fact, from the Brit. *pleth*, a braid, a wreath, a plait. *Pletha*, to braid, to wreathe, to plait.

PLEUCH, a plough: So, *pleugh*, in Yorkshire: A.-Sax. *ploh*, *plogh*. *Ploch* is still the vulgar pronunciation of the word, in several parts of Scotland, while in others, it is pronounced *pleuch*, as Lyndsay writes it. *Pleuch*, or *plough*, is also the popular term, for the constellation, *ursa major*.

PLEY, a plea, a pleading, a debate, a quarrel: O. Eng. *ple*, R. of Glo'ster, Chaucer: O. Fr. *plaid*.

PLEY, to plea, to plead, to debate, to contend: Fr. *plaidir*.

POILL, a pole: A.-Sax. *pol*, hasta.

PORTOUS, *Portoos*, a breviary, a mass-book, a manual: O. Eng. *portous*, *portos*. "On my *portos* here I make an oth." Chaucer. *Porteous* is mentioned in the Parl. Roll 7, Ed. IV.; and *portuas*, in Stat. 3 and 4, Ed. VI. So, in *Lusty Inventus*: "Let me se your *portous*, gentle Sir Jhon." And thus Spenser: "In his hand his *portesse* still he bare,

That much was worne, but therein little redd;
For of devotion he had little care."

Harrington translates "i *breviali*," of Ariosto, "the *portesses*." "An old priest always read in his *portass*, mumpsimus domine, for sumpsimus." Camden. *Porteous* was also the name of the roll of persons indited to the justice air. Skene, who derives the word from *portes vous*. See Blount's L. Dict. in vo. *will*.

POULDER, powder, dust: O. Fr. *pouldre*.

POULDRIT, *Pouderit*, powdered, sprinkled, studded: pret. and part. pa. of *pouldre*: Fr. *pouldrer*: So *pouldred*, in O. Eng. "He had beene *pouldred* all, as thin as flowre." Spenser. Lyndsay describes the three crowns of the Pope, as "of gold *pouldrit* with precious stonis." So Gawin Douglas describes the shield of Pallas, as "with serpents skalis *poudderit* in golden feild." The word is used in the same sense by the English poets, Chaucer, Spenser, and Milton. Gawin Douglas, also, uses it, in the sense of *mixed*:

"Or quhare the schene lyllies in ony stede
War *puldrit* with the vermel rosis rede."

PRACTICK, practice, exercise of one's art or profession: O. Eng. *practike*, Chaucer. See Bailey. O. Fr. *practique*.

PRACTICK, to practise: O. Eng. *practike*: O. Fr. *practiquer.*

PRACTICKIT, practised: pret. and part. pa. of *practick. Practicke*, in Spenser, artful, well skilled.

PRAIS, tumult, battle; put for *preis*, to suit the rhyme. *Preace*, crowding, crowd, Spenser.

PRECELL, to excel, to surpass: part. pres. *precelland*: Fr. *preceller. Precellence*, excellency, Coles.

PRECELLENT, excellent; from *precell.*

PRECLARE, *Preclair*, famous, celebrated, illustrious: Lat. *præclarus.*

PRECORDIAL, most cordial: Fr. *precordial.*

PREDESTINATE, predestinated; as in Shakspeare: "Some gentleman or other shall 'scape a *predestinate* scratcht face." The form of the verb was of old *predestine*; from the Fr. *predestiner*; and the pret. and part. pa. was *predestinet.*

PREIF, *Preve*, proof, trial; and, as a verb, to prove, to try, to taste: O. Eng. *prefe*, *preve*, Chaucer, Ashmole's Theatrum; *priefe*, Spenser; *preeve*, Hoccleve: Fr. *preuve*: A.-Sax. *profian.*

PREIN, *Prene*, a pin: plur. *preinis*: A.-Sax. *preon*, fibula, spinther: Fr. *prin*, piercing, sharp. *Prein*, is used, like *pin*, to denote a thing, which is comparatively of no value; Thus Lyndsay: "My purchais is nocht worth ane *preine.*"

PREIS, a press, a crowd, a bustle, a tumult, a battle: O. Eng. *prees*, *preise*, Chaucer; *pres*, R. of Brunne; *prese*, Minot: Fr. *presse*: So *pres*, for *strife*; *battle*, in Rich. Cœur de Lion. *Prease*, subjection, Ashmole's Theatrum.

PREIS, to press, to crowd, to endeavour, to attempt: pret. and part. pa. *preisit*: O. Eng. *prese*, Chaucer: Fr. *presser.* To *preaze*, in Yorkshire, means to press towards a place, to endeavour.

PREORDINATE, preordained.

PREPARATYVIS, preparations: Fr. *preparatif.*

PREPLESAND, most pleasing; from *pre*, and *plesand*; the part. prés. of *plese*, to please.

PREPOTENT, most potent; from *pre*, and *potent*.

PRESOUN, a prison: O. Eng. *presoun*, R. of Brunne: A.-Sax. *prisun*.

PREVE, to prove, to try, to taste: So *preve*, in O. Eng. R. of Glo'ster, Chaucer:

"What coud a sturdy husbond more devise
To *preve* hir wifhood, and hir stedfastnesse?"

So also *preve*, in Ritson's Anc. Poetry and Songs. *Prefe*, *preve*, proof, Ashmole's Theatrum. Fr. *preuve*: A.-Sax. *profian*. See *Preif*.

PREVIT, proved, tried, tasted: pret. and part. pa. of *preve*.

PRICK, to ride, to ride hard, to gallop: a secondary sense of *prick* is, to spur; from A.-Sax. *priccian*: So *prike*, *prik*, *prick*, in O. Eng. to ride, to gallop, Ashmole's Theatrum, R. of Glo'ster, Minot; and Chaucer:

"His hakeney, which that was al pomelee gris,
So swatte, that it wonder was to see,
It seemed as he had *priked* miles three."

Prick is used by Spenser, in its proper sense, of to spur, but much more frequently, in its secondary sense of to *ride*: Thus: "A gentle knight was *pricking* on the plaine." Which was almost literally copied by Dryden:

"A lusty knight was *pricking* o'er the plain."

Spenser repeatedly uses "*pricked* forth," for *rode* forth:

"He *pricked* forth, in ayd of Satyrane,
And him against, Sir Blandamour did *ride*."

Whence, Fairfax has "Before the rest, *forth prickt* the Soldan fast." And Milton: "... Before each van
Prick forth the airy knights."

PRIME; "The hour of *prime*," means the first canonical hour,

or six o'clock, in the morning. See Hearne's Glos. to Langtoft's Chron. in vo. *undron*. *Prime* was also used to signify the first quarter of the artificial day, from six to nine o'clock, as in Chaucer, Tyrwhit. See also Mason's Glos. to Hoccleve's Poems, where he conceives that *pryme* means nine o'clock in the morning. Blount explains *prime*, the first hour of the day, in summer at four o'clock, in winter at eight: also one of the canonical hours of prayer, among the Romanists, which begins, at six o'clock, in the morning, and holds till nine. This term was used, during Saxon times, in the form of *prim*. *Prim-sang*, matutinus cantus, the *prime song*. Elfr. Epist. *Prime* is used by Shakspeare, for the spring of youth: and, he has "*primy* nature." *Prime* was also used, by Spenser, for morning, for beauty, for spring time.

PRINCIPATE, principal, chief. It is thus formed from *principal*, to suit the rhyme.

PROCES, an action at law: So *process*, in the Eng. law, Blount: Fr. *proces*.

PROCHANE, near, next: Fr. *prochain*.

PROFEST, declared friends; part. pa. of *profess*, which formerly signified, in an extended sense, to profess, or declare friendship, Spenser; and so Shakspeare:

> "He is dishonour'd by a man, which ever
> *Profess'd* to him."

PROMOVE, to promote, to forward, to advance: *promovis*, promotes: pret. and part. pa. *promovit*: So, *promove*, in O. Eng. Johnson: Fr. *promouvoir*.

PROPONE, to propose, to put forward: pret. and part. pa. *proponit*: Lat. *propono*. *Proponent* is used, by Dryden, for one that makes a proposal.

PROPYNE, a present, a gift: Fr. *propine*, money given to drink;

and so *propine*, in Chaucer, as a verb, to give one drink, to drink to one: O. Eng. *propination*, a drinking to one, a bidding one drink, Blount.

PROSTERNIT, prostrated: "*prosternit* on kneis and facis." Lyndsay: pret and part. pa. of *prostern*, to prostrate, to cast down, to depress: Lat. *prosterno*: Whence the Eng. *prosternation*, which Johnson reprobates, as a word not to be adopted.

PROTESTATIOUN, to *speak, by protestatioun*, means to speak under protestation, or protest, that no offence, or harm, is meant. This is a popular phrase, which was borrowed, from a law expression.

PROVIANCE, *Purviance*, foresight, providence, management: O. Eng. *pourveance*, R. of Glo'ster; *purveyance*, Chaucer: Fr. *pourvoyance*.

PROVOST, the mayor, or chief magistrate of the Scotish burghs, A.-Sax. *pravost, profost*: Fr. *prevost*: O. Eng. *provest*, a chief magistrate, R. of Brunne. The *provost* is the head of a school, in England.

PRUNZE, to trim: part. pres. *prunzeand*: Eng. *prune*, Spenser; *proine*, in Chaucer. It was frequently used by the old poets, as by Lyndsay, to denote birds trimming their feathers: So, Gower says of the eagle:

> "For there he *pruneth* him, and piketh,
> As doth an hauke, whan him wel liketh."

And Chaucer says of the birds:

> "They *proynid* 'hem, and madin 'hem right gay,
> And daunsidin, and leptin, on the spray."

He also applies it to a man: of the love-sick Damian he says,

> "He kembeth him, he *proineth* him, and piketh,
> He doth all that his lady lust and liketh."

Tyrwhit derives the word, from the Fr. *provigner*, to plant,

or set slips: But, it is more likely, from the Fr. *brunir*, to burnish, or polish.

PRYSE, *Pryce*, praise; also price; also prize; O. Eng. *prys*, R. of Glo'ster; *prise*, R. of Brunne, Minot; *pris*, Chaucer: Brit. *pris*: O. Fr. *pris*. *Prize*, *praise*, and *price*, are all from the same root; and bear the same form, in the old languages. They have varied, in their forms; but the analogy of their meaning is still obvious.

PRYSE, to prize, to value, to commend, to praise: O. Eng. *pris*, *preise*, Chaucer.

PUDDINGIS, the intestines: plur. of *pudding*: as in O. Eng. from Brit. *potten*. "Reveng'd I will be, as sure as his guts are made of *puddings*." Shakspeare.

PUDLIT, mired, puddled; as in Shakspeare: "Some unhatch'd practice, hath *puddled* his clear spirit." It is the part. pa. of *pudle*, to put in a puddle, to mire. Johnson has *puddle*, in the last sense.

PULCHRITUDE, beauty, handsomeness; as in O. Eng. Chaucer: Lat. *pulchritudo*.

PUNGITYVE, pungent; so formed, for the rhyme.

PUNIS, *Puneis*, to punish: pret. and part. pa. *punist*, *puneist*: O. Eng. *punis*, *punice*, Chaucer: Fr. *punir*.

PUNISSIOUN, punishment: O. Fr. *punission*: Mod. Fr. *punition*; and so in English, Coles.

PURELLIS, poor people: plur. of *purelle*: O. Eng. *pouraille*; as in Chaucer:

> "It is not honest, it may not avance,
> As for to delen with no swiche *pouraille*,
> But all with riche, and sellers of vitaille."

And so *pourraille*, in Ritson's Anc. Songs. The word signified adjectively *poor*, mean; as *poueral*, in R. of Glo'ster; *poraile*, in R. of Brunne. It seems to be formed from *pure*, poor, in

the same manner as the Scotish *burell*: O. English *borrel*, boorish, rustic, was formed from *bur*, *boor*: A.-Sax. *bur*.

PURFILLIT, wrought, or ornamented about the edge: O. Eng. *purfiled*. Thus Chaucer says of his monk:

" I saw his sleves *purfiled*, at the hond,
With gris, and that the finest of the lond."

It is the part. pa. of *purfile*, from Fr. *pourfiler*, to work upon the edge. The word was used, in the form of *purfled*, by the later poets, Spenser, Shakspeare, Milton, and Dryden. *Purfile*, and *purfle*, in English, signify a kind of ornamental trimming on the edge of women's gowns, Bailey. And *purfleu*, in heraldry, a border, of fur, round a coat of arms, Kersey.

PUT; to *put* upon one, means to *put*, or press the finger upon him, in order to direct his attention to something, or to awake him: Thus Lyndsay:

" I reid us *put* upon the king,
And walkin him of his sleiping."

The word is still, in common use, in this sense. And in the English, it is used, in the analogous sense of to incite, to excite, or push one into action, Johnson. To *putt*, in Yorksh. means to push with the head. To *pote*, in Lancashire, to thrust with the feet. This common word, the derivation of which has puzzled the English etymologists, is from the Brit. *pwt*, *pwtian*, to poke, to thrust: *pwtiaw*, to butt, to thrust against, to poke. *Pwth*, a thrust, an indenting. To *put*, in the Scotish, also means, to throw a large stone, from the uplifted hand, or above hand, as commonly expressed. This mode of trying strength is still in use among the common people.

PUTAIN, *Pewtane*, a whore: O. Eng. *putaine*, Chaucer: Fr. *putain*. *Putage*, whoredom, Coles.

PUTOUR, *Pewtour*, a whoremonger: O. Eng. *putour*, Chaucer: Fr. *puteur*.

PYE, *Pyot*, the pie, or magpie: Brit. *pi*, *pia*, *piogen*: Ir. *pighaid*. In his Dedication of "The Compound of Alchymie," to Ed. IV., Sir Geo. Ripley has this verse: "Crowes, popingayes, *pyes*, pekocks, and mavies."

PYKE, to pick: part. pres. *pykand*: A.-Sax. *pycan*: O. Eng. *pike*, Chaucer.

PYKTHANKIS, officious tell-tales, or parasites; *pick-thanks*: So Nic. Breton, in the *Phœnix Nest*; speaking of the flower of curtesie, says:

"Soone growne, and gone, though sometime found,
Not dead, but hid, from flattrers eie;
That *pickthanks* may not pluck the same."

And in Shakspeare:

"——in reproof of many tales devis'd,—
Which oft the ear of greatness needs must hear,—
By smiling *pickthanks*, and base newsmongers."

PYNE, pain, torment, trouble, suffering: O. Eng. *pyne*, R. of Glo'ster, R. of Brunne: *pine*, Chaucer: A.-Sax. *pine*. "For Christis *pyne*," means for Christ's suffering, for Christ's sake.

PYNE, to pain, to torment, to trouble: pret. and part. pa. *pynit*: So *pine*, in O. Eng. Chaucer: A.-Sax. *pinan*, torquere, cruciare.

Q.

The letter Q, in the Scotish, as well as the English, was borrowed from the Roman alphabet. The Saxons had no Q, as Martin states, Gram. p. 28; and as Mrs. Elstob shows, Sax. Gram.; nor, does it appear, in the Islandic. See Andreas's Isl. Dict., Monosyl. Island., and the Island. Dict. in

Hicks Thesaurus. The Roman *q*, and *qu*, had been introduced into the orthography of several Anglo-Saxon words, in the place of the Saxon *cw*, long before the Anglo-Saxon was mixed with the Norman French. See Hicks Thesaur. Benson's Sax. Gram., and Lye's Anglo-Saxon Dict. The *qu*, and *quh*, in the orthography of the Old English, and Scotish, were introduced, from the Roman alphabet, to represent the powers, and pronunciation of the Saxon *cw*, *hw*, and *w*, and of the British *gw*, and *chw*, Bailey. The *q* was also substituted for *c*, in many French words. See before, vol. i. p. 160—7. And the result is, that the *q*, and *qu*, and *quh*, are of but very modern use, in the Scoto-Saxon speech of North Britain; and, consequently, have been introduced within time of memory.

QUAIF, (Fr. *coeffe*) a coif, a head-dress; also a band to keep the hair in place: Thus Lyndsay:

" Ane velvot cap on heid he bair,
Ane *quaif* of gold to heild his hair."

So *quoif*, in O. Eng. Thus Shakspeare:

" Golden *quoifs*, and stomachers,
For my lads to give their dears."

And he also uses *quoif* for a cap, or head-dress.

QUAIR, a number of sheets of paper, written, or printed, and stitched together; a pamphlet, a stitched book, a book: So *quaire*, in O. Eng. Fr. *cahier*. The term was applied by the old poets to their larger productions. Lyndsay says to his Monarchie, in the Epistil Nuncupatorie:

" Thou lytil *quair* of mater miserabill,
Weill auchtest thou coverit to be with sabill."

The elegant poem of James I. of Scotland is called, The King's *Quair*: So Chaucer addresses his Complaint of the Black Knight, at the conclusion: " Go litil *quaire* unto my livis quene." And Gawin Douglas calls his Palice of Honour,

"Breif beryal *quair*, of eloquence all quite." The word has now assumed the form of *quire*; and signifies a parcel of paper, consisting of 24 sheets.

QUEINT, neat, artful, subtle, strange: So *queint*, in O. Eng. Chaucer: Fr. *coint*. *Quaint*, fine, strange, Bullokar.

QUEIR, a choir, a *quire*; as in Spenser, and Shakspeare: Fr. *choeur*: O. Eng. *quere*, R. of Brunne.

QUELL, to kill: A.-Sax. *cwellan*: O. Eng. *quell*, *quelle*, R. of Glo'ster, Minot, Chaucer. Spenser has *quell*, as a v. neut. to die; and Shakspeare uses the word, substantively, for *murder*; he has also *queller*, for a murderer, or killer: "O thou honey-seed rogue! thou art a honey-seed [homicide], a man *queller*, a woman *queller*." *Quell* has assumed the form of *kill*, in modern language.

QUENE, a wench, a woman: A.-Sax. *quen*, *quaen*: O. Eng. *quene*, Chaucer; and so *queane*, in Gammer Gurton's Needle, and *quean*, Shakspeare.

QUERRELL-HOLLIS, quarry-holes: Fr. *quarriere*, *quarrele*.

QUHA, who: A.-Sax. *hwa*.

QUHAIS, whose: A.-Sax. *hwacs*.

QUHALIS, whales: A.-Sax. *hwalc*, balæna.

QUHAM, whom: A.-Sax. *hwam*: O. Eng. *wham*, R. of Glo'ster.

QUHAN, when: and so *quan*, in O. Eng. Warton's Hist. Poetry: *whan*, R. of Glo'ster: A.-Sax. *hwan*.

QUHARE, where: A.-Sax. *hwar*, *hwaer*: O. Eng. *whare*, Chaucer.

QUHASA, whoso, whoever: A.-Sax. *hwa-swa*.

QUHAT, what: A.-Sax. *hwaet*.

QUHEILLIS, wheels: A.-Sax. *hweol*, rota.

QUHETHER, whether: So, *quether*, in O. Eng. Warton's Hist. Poetry: A.-Sax *hwaeðer*.

QUHILE, *Quhill*, while, until: A.-Sax. *hwile*, *hwil*.

QUHILK, *Quhilkis*, which, who, what: A.-Sax. *hwile*: O. Eng. *qwilke*, Warton's Hist. Poetry; *whilke*, in Chaucer.

QUHILLIE-LILLIE, a cant expression, for the penis: So also in Clerk's *Brash of Wooing:*

" Your hals als whyt as quhalis bane,
Gars rise on loft my *quhillie-lillie.*"

QUHILUM, *Quhilom*, of late, some time ago: A.-Sax. *hwilum:* O. Eng. *whilome*, Chaucer, Spenser.

QUHILUMMIS, whiles, sometimes.

QUHIMPERAND, whimpering: part. pres. of *quhimper.* Johnson derives the word, from the German *wimmeren.*

QUHIN, a whin: plur. *quhins:* So, *quyn*, in O. Eng. Rom. of Ywain and Gawin: Brit. *chwyn*, a weed, weeds: Gael. *guin*, points, prickles: *guinneach*, sharp-pointed, prickly.

QUHISSIL, a whistle: A.-Sax. *hwistle.* This was the popular appellation, for several different wind instruments, as the shepherd's pipe, the flageolet, the fife.

QUHITTLE, *Whittle*, a knife: A.-Sax. *hwitel, hwitle:* O. Eng. *whittle*, Shakspeare. The word is still used, in the English and Scotish dialects, for a pocket clasp knife.

QUHOW, how: O. Eng. *quhu*, Warton's Hist. Eng. Poetry: A.-Sax. *hwu.*

QUHRYNE, *Whryne*, a whine, a murmur; and, as a verb, to whine, to murmur: A.-Sax. *hrinan*, mugire.

QUHY, why: A.-Sax. *hwy.*

QUHYLES, whiles, sometimes.

QUHYLL, *Quhyle*, while, until: A.-Sax. *hwile.*

QUHYNE, a whine; and, as a verb, to whine: Brit. *cwyn*, a plaint, a wailing; *cwynau*, to complain, to bewail: A.-Sax. *cwinan*, tabescere; *cwythan*, lamentare.

QUHYTE, white: A.-Sax. *hwyt.*

QUICK, live, living: A.-Sax. *cwic:* O. Eng. *quik*, R. of Brunne, Chaucer; so Milton: " With glory and pow'r to judge both *quick* and dead."

QUIETIE, quietness, private: Lat. *quietè.*

QUINTACENSOURS, backbiters, censorious persons.

QUOTH, say, says: *quod*, said: pres. and part. pa. of *quoth, queth:* A.-Sax. *cwoathan*, dicere: So *quoth*, and *quod*, in O. Eng. Chaucer; and Shakspeare: "'Tis dinner time, *quoth* I. My gold, *quoth* he." *Quod*, for quoth, saith, Coles.

QUYTE, quit, free: Fr. *quite:* O. Eng. *quite*, R. of Brunne, Chaucer. *Quite*-claim, a quitting of one's claim, Coles. *Quyte*, requite, Ashmole's Theatrum; Table of Obsolete Words.

R.

RA, *Rae*, a roe: A.-Sax. *ra:* O. Eng. *ra, rae*, Chaucer: "I is ful wight, God wate, as is a *ra*."

RACHE, a dog: plur. *rachis, ratchis*: A.-Sax. *raecc:* O. Eng. *rach:* plur. *raches*, Ritson's Romances. *Rach*, a little cur dog, Ashmole's Theatrum. Gower, in describing usurie, says that, he chaseth after golde, with his brocours, that renne aboute "liche unto *ratches*, in a route."

RACK, *Rak*, care, matter: A.-Sax. *recc:* O. Eng. *rak, recke*, Chaucer: and so, *rack*, in the Yorkshire dialect. It is generally used in the N. of England, in this sense, Ray, Hearn, Coles.

RACKLES, careless, worthless, graceless: A.-Sax. *recceleas:* O. Eng. *rackles, reckless*, Chaucer; and so, Shakspeare: "Like a puft and *reckless* libertine."

RACKET, the game of tennis. "*Revel at the racket*," play at tennis. *Racket* is the name of the bat, which drives the ball, at tennis, Kersey. From the players at *racket* running so often, in, and out, *to play racket*, became, as early as Chaucer's time, a proverbial expression, signifying to play the inconstant: So in Troil. and Cres. he says:

"But canst thou *playin racket* to and fro,
Nettle in, docke out, now this, now that, Pandare?"

RAD, advised, counselled: part. pa. of *rede:* So, *rad,* in O. Eng. Chaucer; *radde,* R. of Glo'ster; *Rad, red, rode,* counsel, Bailey. A.-Sax.

RA-FELL, roe-skin; from *ra,* a roe, and *fell,* a skin, Scotish, and O. English. From an Act of the 1st Parl. of James I. c. 22, it appears that, *rae*-skins were then an article of manufacture, and of export.

RAGMENT, a rhapsody, a speech, a discourse, a writing. Ruddiman derives it from the Ital. *ragionamento,* a discourse, a dialogue: *recccan,* A.-Sax. means, conferre, colloqui, sermonicari; from which may be formed *recce-ment, rack-ment, ragment.*

RAID, *Rade,* a road, an expedition, an inroad, an incursion: A.-Sax. *rad, rade. Rode,* in Spenser. This is a very frequent expression, in the English chronicles of the reigns of Henry VIII., Edward, and Elizabeth, when such *raids* were so common.

RAID, did ride, rode: pret. and part. pa. of *ride.*

RAID, afraid: So *rad,* in G. Douglas's Virgil.

RAIF, *Rave,* did tear, tore: O. Eng. *rafe,* Ritson's Romances: pret. and part. pa. of *ryve.*

RAIF, to rave.

RAIK, a walk, a range, a course: So *rack,* in Bailey.

RAIK, to walk, to range: A.-Sax. *raccan.* "*Raik on raw,*" means, walk in a row: pret. and part. pa. *raikit.* In the romance of Gawan and Golagros, this word is, frequently, used, in the sense of to walk.

RAIP, a rope; plur. *raipis:* O. Eng. *rape;* plur. *rapes,* Minot: A.-Sax. *rap, raep. Rape,* a rope, in the Yorkshire dialect.

RAIR, a roar, a loud noise; and, as a verb, to roar: O. Eng. *rare,* Ritson's Romances: A.-Sax. *rarian. Reird* has the same meaning; from A.-Sax. *reord, reordian:* O. Eng. *rerde,* Ritson's Romances.

RAIS, rose: O. Eng. *rase*, Ritson's Romances: pret. of *rise*.

RAK, care, matter. "*Quhat rak*," what matter. A.-Sax. *recc*: So, *rak*, *recke*, in O. Eng. Chaucer. "*Neer rack*," never care, no matter, Yorksh. dialect. *Rak*, *rack*, as a verb, signifies to care, to care for; the same as in O. Eng. and so *rack*, in the N. English dialect, Ray.

RAK, *Rack*, wrack, wreck, ruin, destruction: So *rack*, in the Lancashire dial.: A.-Sax. *raecc*, *wrace*. Shakspeare has *rack*, the thin remains of a cloud, which has been broken by the wind, and is flying before it, Capell.

RAKLES, careless, graceless. See *Rackles*.

RAKLESLIE, carelessly: A.-Sax. *recceleas-liche*: O. Eng. *reckleslie*.

RAKLESNES, carelessness: O. Eng. *recklesnesse*.

RAMP, to stamp, to prance, to caper: So *ramp*, in O. Eng. Spenser; and thus Chaucer:

"Whan she cometh home she *rampeth* in my face,
And cryeth, False coward, wreke thy wife."

It is a secondary sense of *ramp*, to climb; from the Fr. *ramper*: A.-Sax. *rempan*: whence, also, *rampage*, to stamp about, in a rage.

RANDOUN, a hurry, a random motion; as in O. Eng. Ritson's Romances: O. Fr. *randon*. *Randoun*, as a verb, signifies to move rapidly, to run quickly: O. Fr. *randoner*.

RANG, did reign, reigned: pret. of *ring*.

RANSON, a ransom; as a verb, to ransom: O. Eng. *raunson*, R. of Glo'ster, Chaucer: Fr. *rançon*.

RAPLOCH, coarse woollen cloth of domestic manufacture. It is sometimes called *raploch gray*; being made, in the natural colour of the wool, without dying. The word is probably from the A.-Sax. *raplic*, denoting what is ropy, stringy, or coarse. Or it may be a corruption of *ray-cloth*, which, in O. English, signified cloth made, in the natural colour of the wool,

without being dried; and is frequently mentioned, in old statutes, in contradistinction to dyed cloth, Cowel.

RASCH, a rush: A.-Sax. *resce. Rasch-bus*, a rush-bush.

RATCHIS, dogs, hounds. See *Rache.*

RATH, *Raith*, soon, quick, early: A.-Sax. *rath, raeth:* O. Eng. *rathe*, R. of Glo'ster, Chaucer; *rath*, R. of Brunne, Spenser; and, Milton has *rath*, for early: "Bring the *rath* primrose that forsaken dies." And so *rath*, in the Sussex dialect, Ray. *Rather*, from the A.-Sax. *rathur*, means sooner, earlier, former; as in Wiclif, and Chaucer; whence, the Mod. Eng. *rather.*

RATHLY, *Raithlie*, soon, quickly: So *rathly*, in O. Eng. Minot, Ritson's Romances, Ashmole's Theatrum: A.-Sax. *rathlice, raethlice.*

RATTON, a rat: plur. *rattonis:* So, *ratton, rattons, ratouns*, in O. Eng. Chaucer, Old Eng. Plays: Fr. *raton. Ratton*, a little rat, Coles.

RAUCHT, reached: O. Eng. *raught*, R. of Brunne, Chaucer: pret. of *reik, reak*, to reach: A.-Sax. *raecan.*

RAVE, did tear, tore, pierced: pret. of *ryve:* So, *rave*, in the No. of England.

RAVIS, tears; a variation of *ryvis.*

RAW, a row: O. Eng. *raw*, Minot: A.-Sax. *rawa.* "*On raw*," in a row: So, "*on rew*," in Chaucer. *By rewe*, in order, Ashmole's Theatrum.

RAX, to stretch, to reach: A.-Sax. *racan.* "God! nor I *rax*, in a raip," God! may I *stretch*, [or hang] in a rope.

RAYE, an abbrev. of *array:* So, *ray*, in Spenser.

REAL, royal; So *real*, in O. Eng. Chaucer: Fr. *real.*

REALTE', *Reawté*, royalty: O. Eng. *realtee*, Chaucer.

REBALD, plur. *rebaldis*; a variation of *ribald.*

REBALDRIE, a variation of *ribaldrie.*

RECANTIT, poured forth, discharged; perhaps a misprint, for *decantit*, the pret. of *decant*.

RECKLES, careless: A.-Sax. *recceleas*: O. Eng. *rechless*. In the Myrrour for Magistrates, 1559, Mortimer is made to say: "He, therefore, had the *recheles* man's reward." Tusser warns a man against

"A *rechles* servant, a mistris that scowles,
A ravening mastiffe, and hogs that eat fowles."

RECORD, Fr. *recorder*, to recite, to relate, to sing, to report, to testify, to remember: So, *record*, O. Eng. Chaucer, Hoccleve; and Sir George Ripley, in his "Compound of Alchymie," speaking of the qualities of mercury, assures us that, "All true philosophers *record*, and say the same." And, thus Fairfax: "They long'd to see the day, to hear the lark,
Record her hymns, and chant her carrols blest."
And thus Spenser: "But if his ditties be so trimly dight,
I pray the Hobbinol *record* some one."

RECORD, relation, testimony, memorial, celebration: And so in O. Eng. Chaucer, Kersey; Fr. *record*.

RECURE, to recover: So, *recure*, in O. Eng. Chaucer, Ashmole's Theatrum; *recoure*, Spenser: Fr. *recouvrir*.

RED, to separate, to unravel, to clear, to part combatants: So *rid*, *red*, in Lancashire: A.-Sax. *a-reddan*.

REDDING, separating: part. pres. of *red*. *Redding*, subst., a separation. To get the *redding-stroke*, in the common language, means, to get blows from both the parties fighting, in endeavouring to separate them. To *red*-seer, among smiths, is to heat iron too much, so that it separates under the hammer, Bailey.

REDE, *Reid*, advice, counsel: So *rede*, in O. Eng. R. of Glo'ster, R. of Brunne, Chaucer, Bailey: A.-Sax. *red*, *raed*. *Reed*, or *read*, is lesson, or doctrine, in Shakspeare, and in Spenser.

REDE, *Reid*, to advise, to counsel: So *rede*, in O. Eng. R. of Glo'ster, R. of Brunne, Chaucer: "I *rede* that we make of sorwes two," Cant. Tales. *Reed*, to advise, to counsel, in the Yorksh. dialect: and so *read*, in Northumberland, Ray. It is from the A.-Sax. *raedan*, *redan*; whence also the Scotish, and O. English, *rede*, *reid*, to guess, to divine, to comprehend, to understand. Wiclif, Chaucer, and Spenser sometimes write the word with the prefix *a*, which is common, in the A.-Saxon. See *A-raedan*, in Lye. Henry III. in his English Proclamation, 1248, calls the parliament-men his *redesmen*, that were chosen, by that loandes folk.

REDOLENT, sweet-smelling; as in O. Eng. Bailey. "Thy odours, O how redolent!" Sandys. Lat. *redolens*. Chaucer has *redolence*, as a substantive; so have Sir Geo. Ripley, Boyle, and Mortimer. Gray did not understand *redolent*, according to Johnson.

REDOUBTIT, Fr. *redoubté*, dread, awful, redoubted; as in Spenser, Shakspeare, and Bailey.

REFLEX, reflection; as in Shakspeare: "'Tis but the pale *reflex* of Cynthia's brow." Lat. *reflexus*. See Bailey.

REFT, torn, or taken away forcibly; bereaved; also robbed, pillaged: pret. and part. pa. of *reif*: So *reft*, in O. Eng. R. of Brunne, Chaucer, Spenser: A.-Sax. *ryft*.

REFUTE, refuge: So, *refute*, in O. Eng. Chaucer, Bullokar: Fr. *refuite*.

REGNAND, Fr. *regnante*, reigning: the old part. pres. of *regne*: So, *regnand*, in O. Eng. R. of Brunne; *regnant*, Bailey.

REGNE, a kingdom, a reign; and as a verb, to reign: So *regne*, in O. Eng. R. of Glo'ster, R. of Brunne: Fr. *regne*.

REIF, *Refe*, robbery, pillage: and so in No. Eng. Glos. to Hutch. Hist. Cumberland: A.-Sax. *reaf*.

REIF, *Refe*, *Reive*, to rob, to pillage; to tear, or force away:

A.-Sax. *reafian:* O. Eng. *reve*, R. of Glo'ster, R. of Brunne; Chaucer: "The miller shuld not stele 'hem half a pecke
Of corn, by sleighte, ne by force 'hem *reve*."
Reft, bereft, plucked, Spenser.

REIFER, *Reiffer*, *Rever*, a robber, a pillager, a spoiler: plur. *reiffaris*, *revaris*: A.-Sax. *reafere*.

REIFFIS, *Reivis*, robs, bereaves, tears away: pres. tense of *reif*, *reive*.

REIK, smoke, vapour; *reek*; as in Shakspeare: "'Tis as hateful to me as the *reek* of á lime-kiln." *Reck*, smoke, Eng. Dict. 1691: A.-Sax. *reac*, *rec*. *Reek*, smoke, steam, in N. Eng. Ray. *Reck*, is smoke, in Yorkshire, Lancashire, and Westmoreland; as it is in Scotland. *Reekie*, is smoky, as in Shakspeare. Edinburgh is still called Auld-*Reekie*, by a sort of kindly retrospection to the past.

REIK, to smoke, to exhale: A.-Sax. *recan*, *reacan*: O. Eng. *reke*, Chaucer; *reek*, Shakspeare.

REIK, *Reak*, to reach: A.-Sax. *raecan*.

REJOSE, to rejoice: Fr. *rejouir*.

REIRD, sound, noise, outcry, roaring: So *rerde*, in G. Douglas's Virgil: A.-Sax. *reord*: O. Eng. *rerde*, Ritson's Romances.

REIRD, to resound, to make a noise, to cry out, to roar: pret. *reirdit*: A.-Sax. *reordian*: O. Eng. *rerde*, Ritson's Romances.

REMEDE, *Remeid*, remedy: Fr. *remede*.

REMORDE, to recollect with remorse; to cause remorse: So *remorde*, in O. Eng. Chaucer; *remorde*, Coles: Fr. *remordre*.

RENT, income, revenue; as in Shakspeare: "What are thy *rents*? What are thy comings in?" Fr. *rente*. Edward I. by his English Charter, 1285, engages that, neither he, nor his "bailliffs ne sullen none mannes lond ne *rente* saisi for ani dette." And thus Gower, who lent so much to Lyndsay:

" Of sundry londes to present;
And we fulfilled of londe and *rent*."

RENZE, a rein: Fr. *resne.*

REPAIRE, resort; as in O. Eng. Chaucer: Fr. *repaire. Repairs*, (among hunters) the haunts of hares, Bailey.

REPAIRE, to resort, to return; as in O. Eng. Chaucer, Spenser; and in Mod. Eng. Bailey: Fr. *repairer.*

REPLEGEAND, repledging, redeeming by a pledge: part. pres. of *re-pledge*, which was generally used, as a law term, to signify the exercise of a right that the proprietor of a baronial jurisdiction had of reclaiming any of his own people, from another jurisdiction. *Replevie*, in Spenser. So, also, *replegiare*, in the Eng. Law, Cowel.

REPREVE, to reprove: pret. *reprevit:* O. Eng. *repreve*, Chaucer: A.-Sax. *re-profian:* Fr. *reprouver*; whence, also, *repreif*, a reproof: O. Eng. *repreſe.* Chaucer; Ritson's Romances; *repreef*, Hoccleve; *repriefe*, Spenser. Fairfax has "Wicked deceit, craft, worthy of sharp *repriefe.*"

RESAVE, to receive: pret. *resavit:* part. pres. *resaving:* Fr. *recevoir.*

RESOUN, reason: So *resoun*, in O. Eng.

RETHOR, an orator, a rhetorician: So *rethor*, in O. Eng. Chaucer: Fr. So Butler:

" When consuls, censors, senators, and prætors,
With great dictators, us'd t' apply to *rhetors.*"

RETRAITIT, retracted, reversed: part. pa. of *retrait:* Fr. *retracter.*

REVE, *Reſe*, a steward, a bailiff, an overseer: O. Eng. *reve*, Chaucer, who has drawn his character, in the Prologue to the Cant. Tales. A.-Sax. ȝe-*refa.* *Greive* is still the term, in the Scotish speech, for a bailiff, or overseer. *Reeve, reve, greve*, a bailiff, Coles.

REVER, a robber, a spoiler: plur. *revaris:* A.-Sax. *reafere.* See *Reifer.*

REVIN, torn, rent; and secondarily ruinous: O. Eng. *ryven,* R. of Brunne; *reven,* Ritson's Romances: and so *riven,* in the dialects of Lancashire, and Westmoreland; from *ryve, reif,* to tear.

REUTH, *Ruth,* pity, compassion: A.-Sax. *reæwe:* O. Eng. *reuthe,* R. of Glo'ster; *reuth,* R. of Brunne; *rewthe,* Wiclif; *routhe, ruthe,* Chaucer. Whetstone, in his Heptameron, 1582, makes a passionate lover cry out: "*Rueth, rueth,* deare dame, for that I am your owne."

REUTHFUL, *Ruthful,* full of pity, compassionate: O. Eng. *routhful, ruthful,* Shakspeare.

REW, to pity, to have compassion; also to repent, to have cause to repent: So, *rewe,* in O. Eng. Wiclif; Chaucer: "God so wisly on my soule *rewe.*" A.-Sax. *rewan, reowian, hreowian. Rew,* to pity, Coles.

REW, a row: So *rew,* in O. Eng. Chaucer. *By rewe,* in order, Ashmole's Theatrum. A.-Sax. *raew.*

REWL, A.-Sax. *regul,* a rule; as a verb, to rule: pret. and part. pa. *rewlit:* part. pres. *rewland.*

REWLARIS, rulers.

REWME, a realm, a kingdom: O. Eng. *rewme,* Wiclif; *reame,* R. of Brunne. The Parl. Roll of 1 H. IV. states his claim thus: "In the name of Fadir, Son, and Holy Gost, I Henry of Lancastr chalenge yis *rewme* of Yngland, and the corone, with all ye members, and ye appurtenances; als I yt am desendit be right line of the blode comyng from the lorde kyng Henry therde; and whiche *rewme* was in poynt to be undone for defaut of governance, and undoying of the gode lawes." O. Fr. *reaume.*

REWYNE, ruin: Fr. *ruine.*

RIBALD, plur. *ribaldis*, a rogue, a rascal, a worthless, or profligate fellow, a whoremonger: Fr. *ribauld*: O. Eng. *ribauld*, Chaucer; *ribald*, Spenser, Shakspeare. *Ribaud*, a bawd, Coles.

RIBALDRIE, bawdry, obscene language, or behaviour: O. Eng. *ribauldrie*, Ashmole's Theatrum, Chaucer, R. of Brunne. Caxton says, a person "hated wyndronkenes, as *ryboudrye*, and harlotrye." *Ribaldrie*, roguery, whoredom, Coles. See also Somner's Glossary to Twysden's Scriptores, in vo. *ribaldus*, wherein he says, *ribaldry* is the same as *bawdery*.

RICHT, right, just: A.-Sax. *riht*. "*At richt*," rightly. *Richt sa*, just so. *Richt now*, just now: So *right*, just, even, in O. Eng. R. of Glo'ster.

RICHTWIS, righteous, just, right-wise: O. Eng. *rightwis*, Minot: A.-Sax. *rihtwis*.

RICKEL, a heap, a collection, a quantity, a number: So a "*rickel* of farts," Lyndsay; from the A.-Sax. *ricg*, acervus.

RIFT, to belch, to break wind upwards: pret. *riftit*: So *rift*, in the Lancashire dialect; from the A.-Sax. *rif*, alvus, venter. *Rifteung*, ileos, iliaca passio.

RIG, *Rigg*, the back; also a ridge: O. Eng. *rigge*, R. of Glo'ster; *rig*, Minot: A.-Sax. *rig*, dorsum; *rig-ban*, spina dorsi. Pierce Plowman describes the pedlar with "a pake at his *rigge*." *Rig*, a ridge, is frequent in the topography both of North, and South Britain. Gibson; who gives a mistaken derivation of it. The modern English *ridge* is merely a softened pronunciation of the old word, which is still retained, in the common language, both for a ridge, and the back; sometimes pleonastically called the *rig-back*. *Rigging*, means the top, or roof, of a house; also the back. Shakspeare has *riggish*, wanton; from *rig*, a wanton woman, Capel.

RIN, *Rinn*, to run: and so in O. Eng. Ritson's Romances: A.-Sax. *rinnan*.

RING, a metathesis of *regn*, a reign, a kingdom: plur. *ringis*: Fr. *regne*: O. Eng. *regne*, R. of Glo'ster, R. of Brunne.

RING, *Regn*, to reign: part. pres. *ringand*, *regnand*: Fr. *regner*: Lat. *regno*.

RINK, a course, a race, a circle or place marked out, or inclosed, for any tournament, or game: A.-Sax. *rincg*; whence the *ring*, in which pugilists fight.

RINK-ROUME, course-room.

RINNAND, running: part. pres. of *rin*: So *rinnand*, in O. Eng. Ritson's Romances.

ROCHE, a rock: plur. *roches*: as in O. Eng. R. of Glo'ster, Chaucer: Fr. *roche*.

ROCK, a distaff; as in O. Eng. Ash; who derives it, from the Dan. *rock*: Ital. *rocca*: Dutch spin-*roch*. *Rok*, Swed. is colus, Ihre. In the old English Mystery of Candlemas-day, the *rokke* is frequently mentioned, as the appropriate weapon of the women, in fighting: "For, they fight like devills with ther *rokke* whan they spinne." "But yet I dredd nothing more than a woman with a *rokke*." So in Lyndsay's Play, the *rock* is the appropriate weapon of the Taylor's Wife. Spenser uses *rocke*, as a distaff. *Rock* is a distaff, in Yorkshire, and in Norfolk, at this day.

ROCKET, a loose upper garment, a surplice: O. Eng. *roketle*, Chaucer, Bailey: A.-Sax. *rocc*: Fr. *rochet*.

RODE, the cross; as in O. Eng. R. of Glo'ster, Chaucer. It assumed the form of *roode*, in Spenser. A.-Sax. *rode*.

ROISTIT, *Rousted*, "*Roistit hoch*," crazy leg.

ROME-RAKER, a trafficker, who raked Rome, for relics, indulgences, pardons, or benefices. *Robin*, or *Robert Rome-raker*, is the appropriate nickname of the Pardoner, in Lyndsay's Play. *Rome* is compounded with other adjuncts; as *Rome-feoh*, or *Rome-scot*, or Peter-pence, Coles.

RONDEL, *Roundel*, a short poem, sonnet, or song, which ends

as it begins: So *rondel, roundel,* in O. Eng. Chaucer, Spenser, and Coles: Fr. *rondel.*

RONE, a scurf, a crustation, a scabby scurf; also, a sheet, or scurf of ice, formed by water running over any place, which is usually dry. O. Fr. *rongne:* O. Eng. *roigne, roine.* "Withoutin *bleine,* or scabbe, or *roine.*" Chaucer. And so *roynish,* scabby, in Shakspeare.

ROPLOCH, coarse woollen cloth of domestic manufacture. See *Raploch.*

ROST, *Roist,* tumult, disturbance: So *roist,* in O. Eng. whence the expression, to rule the *roast. Roist* was also used, as a verb, to make a tumult, or disturbance, to bluster. From *roist* came *roister,* a rioter; and from *roister,* Shakspeare used *roisting,* blustering, like rioters. *Rost,* or *roist,* is, perhaps, merely a secondary sense of *roast,* to dress meat, by roasting, and also tease, or banter: A.-Sax. ȝe-*rostan,* Bailey.

ROUKE, to crouch, to lie close, or stand close: part. pres. *roukand:* So *rouke,* in O. Eng. Chaucer. Tyrwhit refers it to the Saxon. To *rook,* to squat, as in Shakspeare: "The raven *rook'd* her on the chimney top." *Ruck,* to squat, or shrink down, in No. Eng. Ray.

ROUNE, *Round,* to whisper: part. pres. *roundand:* A.-Sax. *runian:* O. Eng. *roune,* Chaucer, Ashmole's Theatrum; *round,* Shakspeare: "*Rounded* in the ear." *Reawn,* to whisper, in Lancashire.

ROUNG, *Rung,* did reign, reigned: pret. of *ring.*

ROUT, *Route,* a crowd, a multitude, a company: and so in O. Eng. R. of Glo'ster, Chaucer. Golding's Ovid, speaking of Circe, says, "And putting on a russet cloke, she passed through the *rowt.*" Fr. *route. Rout,* as a verb, signifies, to gather in a crowd; as in Chaucer. Lyndsay has it, in the sense of to *fill,* or *abound:* "Till gar our purses *rout:*" But,

here, it is improperly pressed in, to make out the rhyme. A *rout*, in law, is a combination of three, or more persons.

ROUT, a blow, a stroke: plur. *routis*: *ruth*, Brit. a break-out: *ruthyr*, a sudden drive, an attack, an assault. Island. *rot*, ictus, Andreas.

ROUT, a cry, a roar: O. Eng. *route*: A.-Sax. *hrut*: Brit. *rhuad*.

ROUT, to snort, to snore, to roar, to bellow: pret. *routit*: So *route*, in O. Eng. Chaucer. *Rout*, to low, to roar, to bellow, in N. English, Ray, Coles: *rout*, to roar, in the Yorkshire dialect: and so *riute*, in Cheshire, Ray. To *rut*, to cry like deer, Bailey. *Rowt*, *rawt*, to bellow, Coles. A.-Sax. *hrutan*, stertere, ronchisare: Brit. *rhuadu*, to roar, to make a roaring.

ROWBER, *Rowbour*: plur. *roubouris*, a wine measure, a vessel for holding wine. "Sax greit *rowbouris* of wicht wyne," Lyndsay. I have not seen this expression, in any other place. The statutes, regulating "*mets*, and mesures," do not recognise *rowber*. Huntar's Treatise of Weights, Mets, and Measures, 1624, is silent. From these circumstances, we may infer, that the *rowber* of Lyndsay is some cant term.

ROWP, to croak, to cry, in a rough, or hoarse manner: part. pres. *rowpand*: So *rowp*, in O. Eng. *Rowpand*, calling, lowing, Bailey, Coles. "That rewfully gan *rope* and rare." Rom. of Ywaine and Gawin. M. Goth. *hropian*, clamare: Teut. *roepen*, clamitare. *Roop*, in N. Eng. a hoarseness, Ray.

ROY, a king, a chief: Fr. *roy*: Brit. *rhi*: Gael. *righ*, *riogh*. Lyndsay uses the word for a *person* in general. In the Play, Flattery says, "Was never *roy* sa fleyd as I." Smyth, in his translation of Herodian, says, "Cilicia is a *roy*-alme of Siria."

ROYATOUSLIE, riotously; from *royet*, *royatous*, riotous: Fr. *riotteux*. *Roysters*, (with the vulgar) rude, roaring fellows, Bailey.

ROYNE, a quean. Shakspeare has *roynish*, slovenly, scabby; from the same Fr. origin, as *ronyon*, a scabby person. O. Fr. *royne*. *Royne* means, in Spenser, to grumble; from O. Fr. *rongnonner*.

RUBEATOUR, a robber, a libertine: Fr. *robbeur*: Ital. *rubatore*.

RUDE, *Rode*, the cross; as in O. Eng. from A.-Sax. *rode*. *Haly-rude*, the holy cross. *Be the rude*, by the cross; a common oath, in Lyndsay, and in the English poets. *Rood* is the modern form of the word.

RUDE, the complexion: A.-Sax. *rude*, vultus: So *rudde*, in O. Eng. Chaucer; who says of Sire Thopas: "His *rudde* is like scarlet in grain;" and of his gallant Absalon: "His *rude* was red, his eyen grey as goos." It is frequently written *rode*, in the antient romances: *Rode, red as rose* is a common simile: "As the rose her *rode* was red." Lybeaus Disconus. So in *Christ Kirk on the Green*: "As ony rose hir *rude* wes reid."

RUFFEIS, an abbrev. of *ruffians*. Spenser uses *ruffing*, for *ruffling*.

RUG, to pull; to pull sharply, to tear. "*Rug and ryve*," pull and tear. *Rhwyg*, Brit. a tear: *rhwygaw*, to tear: Teut. *rucken*, to snatch, to pull away.

RUISSE, praise, commendation; and, as a verb, to praise, to commend: So *ruze*, *reuze*, in N. Eng. Ray; and *rooze*, in Lancashire, T. Bobbin. Ruddiman, and Sibbald derive it, from Isl. *hroosun*, commendatio; but there is no such word, in Andreas. Chaucer has *upreisid*, for extolled.

RUMMEIS, to make a noise, to roar, to bellow; as in G. Douglas. Ruddiman supposes it to be from the sound. It may be, perhaps, from A.-Sax. *rymian*, clamare; whence *reeam*, to squall, in Lancashire; or from the Fr. *rumeur*, a noise. *Rumigeration*, spreading rumours, or reports, Bailey.

RUNG, reigned; pret. of *ring*.

RUSCHEIT, threw down, tumbled down: pret. of *rusche*; from A.-Sax. *rysan*. To *rush*, to issue forth violently; *rushing*, an irruption, Bailey.

RUTE, a root, a foundation: A.-Sax. *rote*: O. Eng. *rote*, R. of Glo'ster, Chaucer.

RUTIT, rooted; also routed: pret. and part. pa. of *rute*.

RUTILLAND, croaking: part. pres. of *rutill*: Teut. *rotelen*, grunnire, murmurare. See *Rout*.

RYAL, royal: O. Eng. *ryal*, Ritson's Romances, Coles. See *Real*. Caxton speaks of a yong man of Athens, who was *ryally* clothed.

RYFE, *Rife*, frequent, common, plentiful: A.-Sax. *ryf*, frequens: O. Eng. *ryfe*, Ritson's Romances, Ashmole's Theatrum; *rife*, R. of Brunne, Coles; *ryff*, Chaucer: and so *rife*, in the dialects of Yorkshire, and Lancashire.

RYN, *Rin*, to run: part. pres. *rynnand*: A.-Sax. *rinnan*: O. Eng. *rin*: part. pres. *rinnand*, Ritson's Romances; *ren*, *renne*, in Chaucer. *Ryn speiris*, to run spears, the exercise of charging with the spear.

RYN, *Rinn*, a point, a promontory; plur. *rynnis*: So the "*Rynnis* of Galloway," two remarkable promontories on the western extremity of that county. Brit. *rhyn*: Ir. *rinn*.

RYPE, to search: So *ripe*, in the N. English, and Scotish dialects, Ray: A.-Sax. *rypan*.

RYS, *Ryse*, *Ryce*, a shrub, a twig, a branch, a bough, a stick: So *rys*, *ryse*, *rise*, in O. Eng. Ritson's Romances, Lydgate; Chaucer: "As white as is the blosme upon the *rise*," Cant. Tales. Teut. *rys*, virga, virgulta, sarmenta, ramalia, Kilian. *Rose on rys* was a favourite expression of the old poets: Thus, in the Romance of Launful: "As *rose on rys*, her rode was red." And in Lybeaus Disconus: "With rode rede as *rose on ryse*." And so Chaucer: "As white as lilie,

or *rose on rise.*" It was equally used by the Scotish poets: Scot, in his *New Yere Gift to Quene Mary*, when she came home, says, "Welcum our rubent *rois upon the ryce.*" Lydgate, in his *London Lickpenny*, mentions "cherryes *in the ryse*," i. e. on the branch. *Rys* was also used, for a stick, as in *Christ Kirk on the Green*: "Heich Hucheon with ane hissell *rys.*" The word is still used in the West of England. Among farmers, a *ryce*-fence is a fence of wattles, or twigs.

RYSCHE, a rush: *ryscho-bus*, a rush-bush, in vulgar language a *rash-bus*: So *rishe*, a rush, in O. Eng. Chaucer: A.-Sax. *risc*, juncus. *Rush*, a plant; *rushiness*, full of *rushes*, Bailey.

RYVE, *Rive*, to tear, to tear away forcibly, to split; so in O. Eng. *ryve*, Ritson's Romances, Ashmole's Theatrum; *rive*, in Chaucer, and Spenser; and in the Eng. Dict. 1691. *Rive*, to tear, to split, in the dialects of Yorksh., Lancashire, Westmoreland, &c. Brit. *rhiv*, *rhif*, what divides, or separates: A.-Sax. *ryfan*, lacerare. The pret. of *ryve* is *rave*, sometimes *raif*, and *ryven*, in Spenser; and the part. pa. is *reft*: A.-Sax. *ryft*.

S.

SA, so; *richt sa*, even so: O. Eng. *sa*, Chaucer; *se*, R. of Glo'ster: A.-Sax. *sa*: Brit. *se*. *Sae*, so, in N. Eng. and in the Scotish dialect. Caxton has *soo*.

SAD, steady, solid, grave; O. Eng. By the will of the Countess of Richmond, 1508, she directs masses to be daily said "by three *sadde* and discrete monks:" and she directs her executors to act according to "theire *sadnesse*, and good discrecions." *Sad*, Minot, Wiclif, Chaucer, Spenser: Brit. *sad*, firm, discreet, sober. *Sad*, among many meanings, has also the modern signification of sorrowful, bad: and from

sad, comes the verb, to *sadden*, to make *sad*: So Pope: "Her gloomy presence *saddens* all the scene."

SAIF, safe; and as a v. to save: *saiffis*, saves: Fr. *sauf*, *sauver*: O. Eng. *sauf*, Chaucer: and *saff*, for save, in *The Merchant's Tale of Beryn*. And thus in *The King and the Barker*: "Howr kyng prekyd, and seyde, Sir, God the *saffe*." Ritson's Anc. Poetry.

SAIKLES, *Sakles*, guiltless, innocent: A.-Sax. *sacleas*: O. Eng. *sakles*, R. of Brunne, Minot. Thus in the Rom. of *Ywaine and Gawin*: "It semes wele that ye er wode,

That wil spill this *sakles* blode."

Sackless, in N. Eng. guiltless, innocent, Ray: So in Lancashire, T. Bobbin; and in Westmoreland, Coles.

SAILE, to assail: O. Eng. *saile*, Chaucer. *Sailen*, assail, Coles. Fr. *assailer*.

SAINE, *Sane*, from A.-Sax. *sæȝan*, to bless, to pronounce a blessing, to sanctify one's self by repeating the persons of the Trinity, and making the sign of the cross upon the front of the body. Thus Lyndsay: "With my richt hand my haill bodie I *saine*." O. Eng. *saine*, *sayne*: "So Cryste me save and *sayne*." Rom. of Le Bone Florence. "He *sayned* him, the soth to say." Ywaine and Gawin. The word is still used, in the common language.

SAIR, sore: *sairis*, sores: A.-Sax. *sare*: O. Eng. *sare*, R. of Brunne, Minot. *Sair*, in N. Eng. and in the Scotish dialect. *Sare*, for sore, Coles.

SAIT, a seat: A.-Sax. *saet*.

SAL, shall: O. Eng. *sal*, R. of Glo'ster, Minot; *sall*, R. of Brunne: A.-Sax. *scal*, *sceal*.

SALUS, to salute; *salust*, saluted: O. Eng. *salue*, and *saluȝd*, Chaucer: Fr. *saluer*.

SAMYN; the same: O. Eng. *samin*, Chaucer: A.-Sax. *samen*, *samne*.

SANCT JOHN TO BOROW, an expression, which was much used, both by the Scotish, and the old English poets, on committing one to the protection of Saint John; as we have seen under *Borgh.* And so Gower, in telling the tale of Jason:

" And thus he rose up by the morow,
And toke hymselfe *Seint John to borow.*"

SANDIE, the abbreviated name of *Alexander.*

SANE, *Sayen,* to say: O. Eng. *sayne, sayen,* R. of Glo'ster; *sayen, saine, saien,* Chaucer; and thus Minot: " Thare dwelled oure king, the suth to *saine.*" And Spenser has " sooth to *sain,*" " as holy fathers *sain.*" A.-Sax. *sagen, saein.*

SANG, a song: O. Eng. *sang,* Chaucer: A.-Sax. *sang. Sang,* did sing; the pret. of *sing.*

SAPOUR, *Sopour,* a sound, or deep sleep: Lat. *sopor.* In the English, it is *sopor, soporal, soporative, soporous, soporiferous, soporiferousness,* Bailey.

SAPOURIS, tastes, sapors. In Norton's Ordinall, 1477, speaking of Alchymy, it is said,

" To understand your principal agent by,
Is *sapor,* called of mouth the taste;
Sapor shulde be much better judge,
Then colour, or odour, and more refuge."

Lat. *sapor.* See *Sapor, Saporated, Saporifick, Saporiferous,* in Bailey.

SARIE, *Sary,* sorry: O. Eng. *sari, sary,* Minot: as *sare,* for sore, in Coles: A.-Sax. *sari, sarig.*

SARK, *Serk,* a shirt, a shift: plur. *sarkis:* O. Eng. *serk,* R. of Brunne; *serke,* in Ritson's Romances: A.-Sax. *serc:* So *sark,* in the N. of Eng. Ray; in Lancashire, in Westmoreland, and in Yorkshire.

SAUL, the soul: A.-Sax. *saul:* O. Eng. *saul,* Minot; and thus Chaucer: " By Goddis *saul,* he shall not scape us both." *Saul,* in the N. English, and Scotish dialects.

SAULD, sold: A.-Sax. *sald, scald.*

SAW, a saying, a speech, a proverb: plur. *sawis:* O. Eng. *saw*, R. of Brunne; *sawe*, Chaucer; Minot begins his fourth cap. thus: "Minot with mowth had menid to make
Suth *sawes* and sad, for sum men's sake."
And so Shakspeare: "Full of wise *saws*, and modern instances." Caxton says, "it is a comyn *sawe*." Caxton has by-*sawe*, for by-word. A.-Sax. *sagu, sagu.*

SAYEN, *Sayne*, to say: A.-Sax. *sagen:* O. Eng. *sayen, sayne*, R. of Glo'ster; and thus in *The Mery Geste of the Frere and the Boye:* "Forth he wente, truly to *sayne*." Ritson's Anc. Poetry, and Shakspeare.

SCAIP, *Scape*, to escape: pret. *scaipit, scapit*, escaped: O. Eng. *scape*, Chaucer: *scap*, to escape, in Lancashire. See *Chaip.*

SCH, which was still common, in the orthography of Lyndsay's time, is the old Eng. form of *sh.* The Saxon words, beginning with *sc*, were softened, in the old English, and Scotish, by adding the aspirate *h*; and in the progress of improvement, the *c* was dropt. In the English proclamation of H. III., 1248, we may see *schullen* don, for should do. And see the old language, in Ashmole's Theatrum, *schult*, for shalt; *schould*, should; *sche*, shē.

SCHAIK, to shake: A.-Sax. *scacan:* O. Eng. *schak*, R. of Brunne, Minot.

SCHAIP, *Schape*, to shape, to contrive, to devise, to prepare, to propose, to intend: A.-Sax. *scapian, sceapian:* So, *schape*, in O. Eng. R. of Brunne, Wiclif: and thus Gower:
"Florent if I for thee so *schape*,
That thou through me thy death escape."
Chaucer has *shape*, and *shapen*, in the several senses above:
"And wel I wot as ye gon by the way,
Ye *shapen* you to talken and to play." Cant. Tales.

SCHAIPPING, shaping: part. pr. of *schaip.*

SCHALME, a musical instrument, a kind of pipe or hautboy: So Chaucer: "That madin loude minstralsies
In cornmuse, and eke in *shalmies*,
And in many an other pipe."
Knolles uses *shalm*, and *hoboy*, as synonymous. See Johnson, who refers the word to the German.

SCHANK, *Shank*, the leg; also the stalk of a plant: plur. *schankis*: A.-Sax. *scanc*: Eng. *shank*, Kersey: So Shakspeare: "My conscience! thou art fetter'd more than my *shanks*, and wrists." In the Scotish dial. *shank* is secondarily applied to a stocking; and a person, who weaves stockings, is called, a *shanker*.

SCHAVELINGIS; plur of *schaveling*, a shaved person, a monk, or friar, a beardless person, in contempt; from the A.-Sax. *scafe*; and the termination *ling*. So *shaveling*, in Eng. Johnson, Ash.

SCHAW, *Shaw*, to show: *schawis*, shows: *schawin*, shown: *schawand*, showing: A.-Sax. *scawian*, *sceawian*.

SCHAW, *Shaw*, a small wood, a cluster, or thicket of trees: O. Eng. *schaw*, Minot: So in the Rom. of *Lybeaus Disconus*:
"I rede that ye drawe
Into the wode *schawe*."
And in *Le Bone Florence*:
"He led her thorow a feyre *schawe*,
In wodes waste and wylde."
And thus Chaucer: "Gaillard he was as goldfinch in the *shawe*." See *Shaw*, in Skinner, Coles, and Ash, who derives it from the Sax. *scau*, *scuwa*, a shade: Teut. *schawe*, umbra, Kilian.

SCHEIR, *Schere*, to cut, to shear, to reap: A.-Sax. *sceran*, *scearan*; whence the Eng. *shear*.

SCHELL, a shell, a mortar; from the A.-Sax. *scell*, is used by Lyndsay, and the poets of his age, in a metaphorical sense, for the pudendum.

Schene, bright, fair, shining: So *schene*, in O. Eng. R. of Brunne, Minot, Ritson's Romances; *shene*, in Chaucer; *sheene*, Spenser: A.-Sax. *scene*, clarus, lucidus, fulgidus. *Schene*, as a verb, means to shine. *Schene*, *schine*, shining, Ashmole's Theatrum.

Schend, *Shend*, to reject, to confound, to disgrace, to ruin; to damn: O. Eng. *schend*, R. of Glo'ster, R. of Brunne, Minot, Wiclif, Ashmole's Theatrum. A.-Sax. *scendan*.

Schent, *Sthendit*, rejected, disgraced, ruined, damned, lost: pret. and part. pa. of *schend*. So *schent*, in O. Eng. R. of Brunne, Minot, Wiclif. So in an O. English Ballad temp. Henry VI.: "We shall be *schent* evrychone." *Shent*, blamed, rated, Shakspeare.

Schew, showed: pret. of *shew*, *show*: A.-Sax. *scewian*, *scewian*.

Schin; plur. *schinis*, the shin, the fore part of the leg: A.-Sax. *scina*.

Schip, *Schipp*, a ship: O. Eng. *schip*, *schippe*, Wiclif: A.-Sax. *scip*, *scipp*; as *schiff*, a ship-boat, Coles.

Schir, *Sir*; A.-Sax. *scir*: Brit. *syr*: Fr. *sire*: O. Eng. *schir*, P. Plowman; *sire*, R. of Glo'ster, Chaucer. This was a title of distinction, which was formerly much used, both seriously, and ludicrously, by the English, as well as the Scotish writers. Chaucer has *sire* knight, *sire* clerk, *sire* monk, *sire* man of lawe. Lyndsay ridicules the practice of applying it to the inferior clergy; and he applies it ironically to his personified vices, *schir* Simony, *schir* Flattery, &c. So in the common language, *sir* knave, *sir* fool, *sir* impudence. *Sir*, *syre*, are sometimes used for *person*: So Lyndsay has "mony sorrowful *syre*;" and Chaucer, "that angry *sire*;" and Shakspeare, "in the election of a *sir*, so rare." *Schirs*, *sirs*, the plur. are used in addressing many persons: So in Lyndsay's Play, Flattery calls out, "Make roume, *sirs*, hoaw! that I may rin." And thus in the old English: "Make rome, *sirres*, that I may breke his pate." Hycke

Scorner. It is still used thus, in the Scotish dialect. See a profusion of very elegant erudition on Shakspeare's *Sir* Hugh. Ed. 1803, vol. v. p. 7—229. The practice of applying *sir* to the clergy, in Scotland, had the same origin, as the custom, in England. The ridicule, which was cast upon the practice, by Lyndsay, may have tended to bring the use into contempt, in England, before the age of Shakspeare.

Scho, *Sche*, she: A.-Sax. *seo*: O. Eng. *scho*, *sche*, R. of Brunne; *scho*, *sche*, in Ritson's Romances. Urry observes, that *scho* "is very often written in MS. Chaucer, for *she*." Edward I. English Charter, 1285, often uses *hco*, for *scho*.

Scho, a shoe: O. Eng. *scho*, Chaucer: A.-Sax. *sco*.

Schog, *Shog*, to shake, to vibrate: O. Eng. *schog*, Wiclif: and so *shog*, in Lancashire: A.-Sax. *scoc*, *sccoc*, *sccoccan*: a variety of *sceacan*, *scacan*; whence, the English *shake*. See *Schaik*.

Schone, *Shoon*, shoes. *Scho-en* is the proper A.-Sax. plural. O. Eng. *schoon*, Wiclif. *Clouted shoon*, mended shoes, Eng. Dict. 1691. *Sheaun*, shoes, in Yorkshire: *shoon*, in Westmoreland.

Schort, to amuse, to shorten or beguile the time; a secondary sense of *short*, *or shorten*, from the A.-Sax. *scort*, *scortian*: O. Eng. *scort*, *schort*, R. of Brunne: Chaucer has *shorte*, for to make short, to shorten. "Swiche sorwe *shorteth* the lif of many a man." In the common language *short-some* means amusing; not long-some.

Schot, shot; it also means launched; pret. and part. pa. of *shoot*: A.-Sax. *scotian*. See Bailey in vo. *Shoot*.

Schowris, showers; also sorrows, afflictions: plur. of *schowre*: O. Eng. *schoure*, *schoures*, R. of Brunne: A.-Sax. *scur*.

Schrew, to curse: So *shrewe*, in O. Eng. Chaucer, from the sub. *shrew*: A.-Sax. *screowa*.

SCHRAVE, confessed, did confess: pret. of *schrive.*

SCHREVIN, *Shriven,* confessed: part. pa. of *schrive:* O. Eng. *schryven,* R. of Brunne; *shriven,* Chaucer: "I have ben *shriven* this day of my curat." A.-Sax. *scrifen.*

SCHRIFT, confession: A.-Sax. *scrift:* O. Eng. *shrift,* R. of Glo'ster, Chaucer, Coles.

SCHRIVE, *Schryve,* to confess, to make confession: A.-Sax. *scrifan:* O. Eng. *schrive, schryve,* R. of Brunne, Minot, Shakspeare, Bailey. *Shriver,* the person, who receives the confession.

SCHULIS, schools: A.-Sax. *scole:* Lat. *schola:* O. Eng. *schole,* Chaucer. *Scolys,* schools, Ashmole's Theatrum.

SCHUP, shaped, constructed, prepared, intended: pret. of *schaip: Schop* is used as the O. Eng. pret. in Ritson's Romances; and *shope,* in a Ballad of the 15th century: "Our Lorde that *shope* bothe sonne and monne." And so *shope,* in Chaucer, for prepared, intended:

> "And right at entring of the tounes ende,
> To which this sompnour *shope* him for to wende."

SCHUTE, to shoot, to launch: part. pres. *schutand,* shooting: A.-Sax. *scotian, sceotian.*

SCHYATHICA PASSIO, the sciatick pain, the hip rheumatism. *Sciatica, siatica,* the hip gout, Bullokar. Fr. *sciatique:* Lat. *ischiadica passio.*

SCRIP, a wallet for carrying necessaries: A.-Sax. *scraep:* Eng. *scrip.* A *scrip and staff,* are the appropriate companions of the poor traveller, the beggar, and the pilgrim. Lyndsay describes John the Commonwell, travelling "with *scrip* on hip, and *pykestaff* in his hand." Henryson, in his Abbey Walk, describes "Ane pure beggar with *skrip* and *staff.*" And Chaucer says of his Plowman:

> "He toke his tabarde, and *staffe* eke,
> And on his hede he set his hat,

And saied he would Sainct Thomas seke,
On pilgrimage he goth forth plat;
In *scrippe* he bare both brede and lekes."

Scrog, means a shrub, a withered, or stunted shrub, or branch; the same as in N. Eng.; from the A.-Sax. *scrob*: but Lyndsay uses it in an extended sense, for a place full of *scrogs*, bushes, or brushwood. Wormwood *Scrogs* is a well known place, near London.

Scule, a school; O. Eng. *scole*, R. of Brunne, Ashmole's Theatrum: A.-Sax. *scolc*: Lat. *schola*.

Se, to see: O. Eng. *se*, R. of Brunne, Wiclif, Chaucer: A.-Sax. *seon*. *Seis*, sees: part. pr. *seand*, seeing.

Sege, *Siege*, a seat, a throne: Fr. *siege*: O. Eng. *sege*, Wiclif; *siege*, Spenser.

Seige, to besiege: pret. *seigit*, besieged: O. Eng. *sege*, R. of Brunne: Fr. *sieger*.

Seil, *Sele*, good, happiness, prosperity: A.-Sax. *sel*, *sael*. Chaucer has *sele*, *sely*, and *selyness*, for happy, happiness.

Seindil, *Sendil*, seldom; a metathesis of the A.-Sax. *seldan*, raro. *Seild*, seldom, Ashmole's Theatrum.

Seinze, the consistory, or ecclesiastical court. See *Senzie*.

Seir, several, many; *seer*, several, divers, in N. Eng. Ray. See *Sere*.

Seis, seats, thrones; an abbrev. of *segeis*; plur. of *sege*. *See*, in O. Eng. a seat, Coles.

Seis, *Seise*, to take or give possession, to settle, to seat: O. Eng. *seise*, R. of Brunne: Fr. *saisir*; whence, *seise*, *seised*, and *seisin*, terms of the Scotish and English law, Cowel.

Seisit, settled, seated: O. Eng. *seised*, R. of Brunne: pret. and part. pa. of *seis*.

Selcouth, strange, uncommon: So *selcouth*, in O. Eng. R. of Glo'ster, R. of Brunne, Spenser: A.-Sax. *sel-cuth*, *seld-cuth*.

Sempyl, simple, plain: Fr. *simple*. In the vulgar speech, it

is used, in contradistinction to gentle: a *sempil*-man, is one of the common people, and not a *gentle*-man.

SEN, since: O. Eng. *sen*, R. of Brunne, Minot; *sin*, Chaucer, Spenser. It is an abbrev. of the A.-Sax. *sithen*. R. of Glo'ster, and Wiclif wrote the word, in the Saxon form, as R. of Brunne does sometimes. *Sine*, since, in Yorksh; *sin*, in Lancashire; *sen*, in Cumberland. *Sen*, since, Candlemas-day.

SEN, abbrev. of *send*. *God sen*, God send, also God grant. "I pray, *God sen* scho knew my mynd." *God sen* is thus used, in the vulgar speech.

SENE, to see: O. Eng. *sene*, Chaucer: A.-Sax. *seon*.

SENNOUNIS, sinews; plur. of *sennoun*, *sennow*: A.-Sax. *senw*.

SEN SYNE, since then: *sen sine*, in N. Eng. Ray. See *Sen*, and *Syne*. Candlemas-day, p. 9.

SENZEORIE, *Senyeorie*, a lordship, dominion: O. Eng. *seygnorie*, R. of Glo'ster; *seignorie*, R. of Brunne; *seigniorie*, Chaucer: Fr. *seigneurie*.

SENZEOURIS, senators, elders: Lat. *senator*, *senior*.

SENZIE, *Senye*, the consistory, or ecclesiastical court. Thus in Lyndsay's Play, the Pauper says:

"Or to the bischop I sall pas and plenzie,
In Sanct Androis, and summon you to the *senzie*."

And again Temporalitie says to Spiritualitie:

"Gif he hes faltit summon him to your *senzie*."

It also signified the synodal convention of the clergy. In the 3 Parl. James I. March, 1425; "The hail clergy has wilfully grantit, that ilk bischop of the realme sall, in the next *senzi*, gar ordaine and statute, &c." Robertson's Parl. Record. The abbot of Crosragwel, in a letter to the Archbishop of Glasgow, 7th April, 1559, says, "I sall nocht fail (God willing) to meit your lordship in Glasgow, at your *seynze*, according to your writing." *Seinge* is used, for synod, by Knox, in his Hist. of the Reformation. A.-Sax.

seonath, synodus: Brit. *senez*: Fr. *sené*, a synod, an assembly of the clergy.

SERE, several, many; as in G. Douglas; O. Eng. *sere*, R. of Brunne, Minot; and *ser*, in Ritson's Romances. Ruddiman supposes, that it is a contraction of *sever*; whence *several*.

SERVE, to deserve; *servis*, deserves: Fr. *de-servir*.

SERVIT, deserved; pret. and part. pa. of *serve*.

SERVITOUR, *Scrviture*, a servant, a *servitor*; as in Shakspeare. *Servitor*, a servant, a poor scholar, in waiting, Coles. Fr. *serviteur*.

SET, to become: pret. *set*, became: So in *Christ Kirk on the Green*: "So schamefully his short goun *set* him." *Set* is still used in this sense, by the common people. It is an extended signification of *sit*, from the A.-Sax. *sittan*. So *sitte*, and *sit*, in O. Eng. to become, Chaucer: "It *sit* me not to lie." Cant. Tales. And thus Gower: "It *syt* a kynge wel to be chast." Confess. Amant. Spenser has *sit*, in the same sense; and in Mod. Eng. a thing is said to *sit* well, or ill upon one.

SEWAR, the officer, or person who marched in, before the meats, and placed the dishes upon the table: O. Eng. *sewer*: Thus Milton: "———— then marshall'd feast,
Serv'd up in hall with *sewers* and seneshals."
And so Dryden:
"The cook and *sewer* each his talent tries;
In various figures scenes of dishes rise."
Fr. *asseour*; from *asseoir*, to set, or place. There are still four gentleman *sewers* in the establishment of the king's household. *Sewes*, in Chaucer, does not mean *dishes*, as Tyrwhit explains it; from the Fr. *assiette*, a little dish; but *stews*, or soups; as in Wiclif, Gen. xxvii, and in Gower:
"The fleshe, whan it was so to-hewe
She takith, and makith therof a *sewe*."

It is from the Brit. *sew*, gravy, jelly; or Fr. *estuve*, a stove, a stew.

SEY, the sea: A.-Sax. *se*, *sea*, *seeȝ*. Caxton seems to write this word uniformly *see*.

SHAW, to show: *shawin*, shown: A.-Sax. *scawian*.

SHAW, a small wood, a cluster of trees: O. Eng. *shaw*, Chaucer: "Whider ridest thou under this grene *shaw*?" And thus *shaw*, in Coles. See *Schaw*.

SHED, to separate, to part: pret. and part. pa. *shed*, separated: A.-Sax. *scedan*: O. Eng. *shede*: and pret. *shad*, Coles, Skinner. R. of Brunne uses the word, in the older form of *sched*, to separate, to part; and *schad*, *shad*, the pret. and part. pa. parted. *Sheod*, to part; and *shad*, parted, in Lancashire. *Shede*, to dispart, Coles.

SHEND, to confound, to ruin: See *Schend*. So *shend*, in O. Eng. Chaucer, Spenser.

SHENT, confounded, ruined: pret. and part. pa. of *shend*: So *shent*, in O. Eng. Chaucer, Shakspeare.

SHRYE, *Shryve*, to confess, to make confession: O. Eng. *shrive*, Chaucer, Ashmole's Theatrum; and thus Spenser: "When holy fathers wont to *shrive*." A.-Sax. *scrifan*. See *Schrive*, *Schrave*, *Schrevin*, *Schrift*.

SIB, *Sibb*, related, near a-kin: A.-Sax. *sib*, *sibb*: O. Eng. *sib*, *sibb*, Spenser; *sibbe*, R. of Glo'ster; and thus Chaucer: "Your kinrede is but a fer kinrede; they ben but litel *sibbe* to you, and the kin of youre enemies ben nigh *sibbe* to hem." Tale of Melibeus. So "The *fremede* ne the *sibbe*," in the Geste of Kyng Horn. *Sib* is still used, in the vulgar speech, for near a-kin, N. Eng. Ray; and so in Lancashire, and Cheshire: "No more *sib* than sieve and riddle, that grew both in a wood together," is a Cheshire proverb, Ray. *Sibbe*, of kinne, Bullokar. *Sib*, kindred, Coles. No sole *sib'd*, nothing a-kin. Id.

Sic, such: abbrev. of A.-Sax. *swilc. Sic-like*, such like. O. Eng. *sic*, and *siclike: sike*, such, Spenser; *sic*, Coles: *sik*, such, in N. Eng. Ray; and in Scotish.

Sich, a sigh: plur. *sichis:* A.-Sax. *sic:* O. Eng. *sike*, Chaucer.

Sich, to sigh: A.-Sax. *sican:* O. Eng. *sike*, Chaucer.

Sichit, sighed: pret. and part. pa. of *sich.* It is also used in the contracted forms of *sicht, sight*; as in Robene and Mawkin: "I *sicht*, and that full sair." So Chaucer has *sight:* "That is his wif, and prively he *sight*."

Side, long, large: A.-Sax. *side:* and so *side*, in N. Eng. Coles; and in Lancashire, T. Bobbin.

Sikker, sure: O. Eng. *siker*, R. of Glo'ster, R. of Brunne, Wiclif, Chaucer, Gower; and so Spenser: "*Sicker* thou's but a lazy lourd." And hence *sickerly*, and *sickernesse:* and we may see *sickernesse*, in the old English of Edward's Charter, 1285. J. Hardyng, when he was encouraging Ed. IV. to conquer Scotland, said, he had lever have it than France and Normandy; "For ye may kepe it evermore full *sikerly*." *Syker* ynow, sure enough, Ashmole's Theatrum. Johnson derives *sicker*, from the Welsh *sicer*, though I know not on what authority; and from the Dut. *seker:* He might have added the Irish *sokair*, securus, Lhuyd. *Sicker*, in N. Eng. Ray.

Sirs, a term, which was formerly used, in addressing an assembly of persons. See *Schir.* So Henry IV., in addressing his first Parliament: "*Sires*, ye knowe wele." 3 Parl. Roll. Golding, in his Translation of the Metamorphoses, 1567, makes Ulysses cry out, "What mean yee, *sirs*?"

[1] Sittill, subtile: Fr. *subtil.*

Skaid, a rhyming word, for *scawd*, the vulgar pronunciation of *scald. Scawd*, scald, in Lancashire.

Skaith, *Skathe*, harm, damage: A.-Sax. *scaeth, scathe:* O. Eng. *skathe, scathe*, R. of Brunne; thus Chaucer: "They

would eftsoons do you *scathe*." And Spenser: "To work new woe and unprovided *scath*." And so Shakspeare: "Wherein Rome hath done you any *scathe*, let him make treble satisfaction." *Skathe*, harm, N. Eng. Coles.

SKAITH, *Skathe*, to damage, to hurt: O. Eng. *skathe*, *scathe*, Coles: and so *scath*, in Lincolnshire, Skinner: A.-Sax. *scaethan*, *scathian*.

SKAITHLESS, free from harm, or damage: O. Eng. *scatheles*, Chaucer: A.-Sax. *scaethleas*.

SKAIR, *Skare*, a share: A.-Sax. *scear*.

SKANT, scarce, scarcity, scarcely: Eng. *scant*. See Johnson. *Scant*, in Lancashire, and Westmoreland.

SKAP, the scalp, the skull: So *scawp*, in Lancashire, T. Bobbin.

SKAPELLARIE, *Skaplarie*, a vestment worn by the friars: A.-Sax. *scapulare*: Fr. *scapulaire*: Eng. *scapulary*, Coles, Ash. Chaucer makes *Jacke Upland* ask a *frere*, "What betokeneth your grete hode, your *scaplerie*, your knotted girdle, and your wide cope?"

SKAR, a fright, an object of terror: Mod. Eng. *scare*: hence *scare*-crow, Bailey.

SKAR, *Sker*, to frighten; *skar'd*, frightened. *Skar* is softened, in Mod. English, to *scare*, to affright, Bailey.

SKEICH, skittish, shy.

SKER, a rock, a rock covered, by the sea, at high water: O. Eng. *scar*, Coles: N. Eng. *scarre*, a naked rock, Ray: *scarr*, in Lancashire, a steep rocky, and bare place in hills, T. Bobbin: Gael. *sceir*, a sharp sea rock, Shaw: Isl. *sker*, scopulus maris, Andreas. *Scar*, a steep rock, a clift of a rock, Bailey; who derives this word from A.-Sax. *carre*, rupes, a rock, a *skarre*.

SKER, to frighten; a variety of *skar*.

SKOWLAND, overhanging, scowling. See *Scowl*, in Johnson.

SKYRE, to shine, to glare.

SLA, to slay: O. Eng. *sle*, *slea*, and, *slaen*, Chaucer: A.-Sax. *sla*, *slaean*, *slazan*.

SLAIK, *Slake*, to quench, to appease: O. Eng. *slake*, Minot, Chaucer; and see *Slake*, in Johnson: *sleck*, *slake*, in N. Eng. to quench, Ray. To *slake* lime, is to mix it with water, Bailey. A.-Sax. *slacian*.

SLAIK, to lick: probably a variation of *sleek*; from the A.-Sax. *sleacian*, laxare. *Slaik* is the name of a sea-weed.

SLAIKING, quenching: part. pr. of *slaik*.

SLEUTCHERS, lazy, idle fellows; hangers on. From the Eng. *slouch*. See Johnson, and Ash. Or it may be from *sleuthe*, the old form of *sloth*; as in R. of Glo'ster, who has also *slewthed*, for grew lazy.

SLEIGHT, art, ingenuity, contrivance: O. Eng. *sleght*, *sleiht*, R. of Brunne; *sleight*, Chaucer: and see *sleight*, in Johnson, who derives it from the Island. *slag'd*, cunning. It is, in fact, from the A.-Sax. *slith*, *slyth*; whence also the Mod. Eng. *sly*, which Wiclif writes *slygh*, and Chaucer *sligh*. From the same root we have *slight*, in the well known expression, *slight of hand*, for a cunning trick, an artifice.

SLIDDER, slippery: A.-Sax. *slidder*: O. Eng. *slider*, Chaucer; *slidder*, Coles. *Slidderie* is still used, for slippery, in the vulgar speech.

SMAIK, a knave, a rogue. In Lyndsay's Play, the King calls Dissait, Falset, and Flattrie, "thrie very *smaiks*." So, the term is used by G. Douglas; and in *Christ Kirk on the Green*: "Quhare are yon hangit *smaiks*." Gael. *smachd*, reproof, correction: Brit. *ysmach*, a buffet, a rumple.

SMIDIE, *Smiddie*, a smith's workshop, a *smithy*, Johnson: A.-Sax. *smiðe*: So, *smidy*, in N. Eng. Ray.

SMORE, to smother, to suffocate: A.-Sax. *smoran*. *Smoar*, in Westmoreland.

SMORIT, *Smord*, smothered: pret. and part. pa. of *smore*.

SMUKE, smoke; A.-Sax. *smic, smoca.*

SMURE, a variety of *smore*: *smuril*, smothered. *Smoore*, to smother, in Lancashire.

SNAW, snow: A.-Sax. *snaw.* Chaucer has *sneuce*, for snow.

SNAWDOUN, an antient name of Stirling-Castle. See vol. i. of this work, p. 322. *Snaw-dun* means the snow-hill; but whether this name was really applied to the rocky height, on which Stirling-Castle stands, is not certain. The name of *Snawdoun*, or *Snowdon*, may have been transferred from *Snowdon*, in Wales; in consequence of the tradition of Arthur's round table being held in Stirling-Castle. *Snawdune* is the name of the Welsh *Snowdon*, in the Saxon Chronicle.

SNELL, quick, keen, sharp: A.-Sax. *snell*: O. Eng. *snell*, Minot; and so in the *Merchants Tale of Beryn*, where it is also used, as an adverb, for quickly: "He answered *snell*.—" "All was doon to bryng hym yn, as ye shal her *snel*." Urry's Chaucer, 606.

SOBBIT, sobbed, made convulsive heaves in weeping: pret. of *sob*. See Johnson.

SOILLIS, soles, of shoes.

SOLACE, diversion, sport: *solas*, in Chaucer. See Bailey. Fr. *solace*. *Solace* is one of the appropriate attendants on the young King, in Lyndsay's Play.

SOLEMPNE, *Solempnit*, solemn; *solempnitly*, solemnly: O. Eng. *solempne, solempnely*, Chaucer: Lat. *solemnis.*

SOLIST, to solicit, of which it is a contraction: Fr. *soliciter.*

SOLISTATIOUN, solicitation: Fr. *solicitation.*

SOLISTIT, solicited: pret. of *solist.* Lyndsay has also *solist*, as the pret. to suit the measure, and rhyme.

SONE, *Sonne*, the sun: O. Eng. *sone, sonne*, Chaucer: A.-Sax. *sunne.*

SONE, *Sonne*, a son: O. Eng. *sone, sonne*, R. of Glo'ster, Chaucer: A.-Sax. *suna.*

SOPIT, steeped, soaked: pret. and part. pa. of *sope*; from the Sax. *sop*; whence the Eng. *sop*. See Johnson. The word is in Chaucer; and Gower writes *soppe*.

SORT, a lot, a class, or order of persons; a company: Fr. *sorte:* so *sort*, in O. Eng. Wiclif, Chaucer. It is a favourite word with Spenser, who has "*sorts* of lovers," for groups of lovers; "a *sort* of bees," for a swarm of bees; "a *sort* of sheep," for a flock of sheep; "a *sort* of dogs," for a pack of dogs; "a *sort* of merchants," for a company of merchants. And Shakspeare has "a *sort* of traitors," for a band of traitors; and "a *sort* of vagabonds," for a company of vagabonds. And so Waller: "a *sort* of lusty shepherds."

SOUP, to sob, to weep with convulsive heaves. See *Sob*.

SOUP, to sweep: A.-Sax. *sweopan*.

SOUPER, supper: O. Eng. *souper*, Chaucer. Fr.

SOUTHEROUN, Englishmen; of old, in a contemptuous sense: So *Sutheron*, in Barbour's Bruce, and Blind Harry's Wallace. G. Douglas uses *Sudroun*, for the English language.

SOWMING, swimming; a corruption, by vulgar pronunciation.

SOWN, a swoon; a corruption of A.-Sax. *swun*.

SOWTAR, *Souter*, a shoemaker, a cobler: O. Eng. *souter*, Chaucer, Coles: A.-Sax. *suter*.

SPAIKS, spokes; and, in a secondary sense, members: So Lyndsay has "*spaiks* of spiritualitie." A.-Sax. *spac*.

SPEIL, to climb: A.-Sax. *spild*, præcipitium, præcipitantia; præceps, sive periculi plena expeditio.

SPEIR, to ask, to inquire: A.-Sax. *spirian:* O. Eng. *speyre*, *spire*, R. of Brunne, Chaucer, Gower: So *speir*, in N. Eng. Ray, Coles: *spear*, in the Yorksh. dialect; and *sper*, in Lancashire.

SPEIRIT, asked, inquired: pret. and part. pa. of *speir:* O. Eng. *sperid*, asked, Coles. R. of Brunne, describing the

progress of K. Edward to Scotland, says, "He *spired* as he gede, who did swilk trespas." And Chaucer has, "Oft he *spired* with his mouth;" which has been mistakingly printed *spied* in most editions. *Spurred*, inquired, Ashmole's Theatrum.

SPENCE, a place, where provisions are kept, a pantry: O. Eng. *spence*, Chaucer: *spence*, a pantry, in the N. of England dialect. Fr. *despence*, a larder, a storehouse, Cotgrave.

SPENSE, expense: O. Eng. *spense*, R. of Brunne, Wiclif: Fr. *despense*.

SPILL, to spoil, to waste, to destroy, to perish: A.-Sax. *spillan*: O. Eng. *spille*, R. of Brunne, Chaucer, Spenser: and see *Spill*, in Johnson.

SPLENE; Lat. *spen*, the spleen, which was formerly an organ of much greater consideration, than it is now: It was supposed to be the seat of the humours, and passions, both good and bad: Hence, *from the splene* was a common expression, with Lyndsay, and the poets of his time, for *from the heart*. "With sorrowful sichis ascending *from the splene*." "Sum prayit to Venus *from the splene*." "His curage rais up *from the splene*." "Singing *from the splene*." And so Dunbar, "a lark sang *fro the splene*." *Spleen*, from the same root, spite, hatred, grudge, Bailey. Shakspeare has *spleeny*, splenetic.

SPOUSIT, espoused, wedded: pret. and part. pa. of *spouse*: Fr. *espouser*: So *spoused*, in O. Eng. R. of Glo'ster, Milton.

SPREIT, spirit. *Haly Spreit*, the Holy Ghost. O. Eng. *sprit*, R. of Brunne, Chaucer; and thus Shakspeare: "You are that shrewd and knavish *sprite* called Robin Goodfellow." He also writes it *spright*. It is an abbrev. of *spirit*: Fr. *esprit*.

SPRENT, sprinkled: O. Eng. *spreint*, Chaucer; *sprent*, Spenser; and thus Sydney, "with my tears *sprent*." It is the

part. pa. of *sprenge*, as in R. of Glo'ster, and Wiclif; from the A.-Sax. *sprengan.*

SPRING, a tune; plur. *springis*, tunes.

SPUILZE, *Spuilye*, to spoil, to plunder: Fr. *despouiller.*

SPULZEIT, *Spuilyeit*, spoiled, plundered, robbed: pret. and part. pa. of *spuilze.*

SPURGAID, jaded, tired, creasy; a contraction of *spur-galled*; as in Shakspeare: "*Spurgall'd* and tir'd by jaunting Bolingbroke."

SPYIT, observed, spied: pret. of *spy*; from the Brit. *yspai*, *yspeiaw.*

SQUEILIT, screamed: pret. of *squeil:* Eng. *squeal*, and *squall*, Johnson, who derives it from the Swedish *squala.* The Swed. word, in Ihre, is *squalra*, blaterare.

STAGE, a step, a degree; as in Eng. Johnson: Fr. *estage. Stagis*, the plur. is put for *staidis.*

STAID; plur. *staidis*, a furlong: Eng. *stade*, Coles: Lat. *stadium.* The Jewish *stadium*, or furlong, which is meant by Lyndsay, was equal to 125 geometrical paces, or 667½ English feet. Calmet's Dict. of the Bible.

STAID, a variation of *sted*, situated, circumstanced.

STAK, *Stack*, stuck: the old pret. and part. pa. of *stick*, from the A.-Sax. *stican:* So *stacke*, in Chaucer; and it is still used, in the vulgar speech. *Stack*, stuck, in Yorkshire.

STALWART, strong, stout, valiant; also violent, boisterous: So Lyndsay has "*stalwart stormis.*" O. Eng. *stalward, stalworth*, R. of Glo'ster: So in the Coke's Tale of Gamelyn:

> "For tweie *stalworth* sonis
> I wene I have forlore."

A.-Sax. *stal-ward, stal-weorth.* Hicks, and Lye suppose it to be from the Sax. *stal-ferhth.*

STALWARTNES, strength, stoutness, valour.

STAN, *Stane*, a stone, stone: A.-Sax. *stan. Stoon*, in Lydgate.

Stane is yet the form of the word, in the English, as well as the Scotish dialects, Ray.

STANCHE, to stem, to stop, to quench, to abate: O. Eng. *stanche*, R. of Brunne: Fr. *estancher*: Eng. *stanch*, to stem, to stop, Johnson: also to quench, as in Shakspeare: "Let my tears *stanch* the earth's dry appetite." Tit. Andron. *Stawnch*, to satisfy, in Lancashire.

STANCHIT, stemmed, stopt, quenched, suppressed: pret. and part. pa. of *stanche*.

STANG, a sting, a stick, a pole: Brit. *ystang*: A.-Sax. *staeng*, *steng*: Eng. *stang*, a cowl-staff, a pole, a perch, Coles, Bailey, Johnson. *Stang*, in Lancashire, a long and strong staff: To make one *ride the stang*, means to make him *ride on a stick*, or *pole*, borne on men's shoulders; a punishment common in Scotland, and also in the N. of England, Coles. Ray mentions this as a mode of punishment, used at some of the colleges of Cambridge.

STANK, a pond, a ditch, a place where water is dammed up: Brit. *ystanc*: Arm. *stanc*, Lhuyd's Arch. 211: Gael. *stang*: Eng. *stank*, a dam, a bank to stop water, Bailey. It has this meaning in the So. and East of England, Ray. In O. Eng. it meant a pond, or dam of water: So in R. of Brunne's Translation of Langtoft:

"Whan thei had wele riden, that tham thouht right lang,
Thei lighted and abiden biside a water *stank*."

STARK, stiff, stout, strong: A.-Sax. *starc*: O. Eng. *starc*, R. of Glo'ster; *stark*, R. of Brunne, Chaucer, Spenser. Golding, in his Ovid, telling the story of Proserpine, says, "Her mother stood as *starke* as stone, when she these news did heare." *Stark*, stiff, strong, in N. Eng. Ray, Coles: and in Lancashire, T. Bobbin.

STARK, v. from the noun, to brace, to strengthen.

STAW, the vulgar pronunciation of *stole*; also of *stall*.

STED, *Stad*, situated, circumstanced: O. Eng. *stad*, *stadde*, Ritson's Romances, Coles. See *Bested*, which is the more common form of the word.

STEER, a young bullock: O. Eng. *stere*, Chaucer; *steer*, Spenser, Kersey: A.-Sax. *steore*.

STEID, a place, a station, a farm: A.-Sax. *stede*: O. Eng. *stede*, R. of Glo'ster, R. of Brunne; *sted*, *stead*, Spenser: and see *Stead*, in Johnson.

STEIDING, a place, a station, a situation; from *steid*.

STEIL, a handle, a stalk: O. Eng. *stele*, Chaucer; *steel*, Skinner: A.-Sax. *stele*. *Steale*, a handle, in the So. and East of England, Ray.

STEIR, a stir, a bustle: O. Eng. *stere*, R. of Brunne: A.-Sax. *styra*.

STEIR, to stir, to move: O. Eng. *stere*, Chaucer: A.-Sax. *stiran*, *stirian*.

STEIRIT, moved, stirred; pret. of *steir*.

STEND, plur. *stendis*, a long step, a stride: Fr. *estend*. The word is still used, in the common language.

STEND, to extend, to stride, to make long steps: Fr. *estendre*: Ital. *stendere*.

STENT, to stop, to cease, to desist: O. Eng. *stente*, Chaucer; *stent*, Spenser: A.-Sax. *stent*, a variation of *stand*, Lye. R. of Brunne has *stynt*, and Minot *stint*, as the pret. of *stent*: "Wele and stalworthly *stint* he that strive." *Stynt*, to cease, Ashmole's Theatrum.

STEP-BARNE, step-child; from *step*, A.-Sax. *steop*, and *barn*. To make one *step-barn*, means to deprive him of the equal benefits of a connection. So in Lyndsay's Papingo, the pye, seeing that the raven, and gled, deprived her of her share, says, "Quhy mak ye me *step-barne*, and I your brother?"

STERRE, *Sterne*, a star: A.-Sax. *stern*, *stern*: O. Eng. *sterre*,

Chaucer; *sterne*, R. of Brunne; and so Minot: "Sum lay stareand on the *sternes*."

STERVE, to die, to perish, to be killed; to *starve*, Skinner, Johnson: O. Eng. *sterve*, Chaucer, Spenser: A.-Sax. *stearfian*.

STERVIT, died, perished: pret. of *sterve*.

STEVEN, a voice, a sound, a cry, a tune: O. Eng. *steven*, Chaucer, Spenser; and Gower, speaking how Jason had brought his prey, says that, "the comun of the towne, al criden with o [a] *steven*." Ashmole's Theatrum. A.-Sax. *stefen*.

STEW, a fume, a stink, vapour, dust: Fr. *estuve*; whence the Eng. *stew*. See Johnson. The Parl. Roll of the 11. H. VI. mentions a "wycked place called the *stewys*, in the burgh of Southewerke." A *stew* also signifies a place, for keeping live fish, Bailey. In this sense, it is used by Ed. I. in his English Great Charter, 1285: "He sal sustenen the huses, parkes, rivwers, *stuwes*, ant alle other thinges that fallen to the londe."

STEWAT, a stinker, a stinkard; from *stew*.

STIK, *Stick*, to stab, to pierce: O. Eng. *stike*, Chaucer: and see *stick*, in Johnson. A.-Sax. *stican*, *stician*; to *stick*, to stab, in Yorkshire.

STING, a stick, a pole, a pike: A.-Sax. *steng*; whence, the Eng. *sting*. See *Stang*.

STIRK, a young heifer, or bullock: A.-Sax. *stirc*: So *stirk*, in O. Eng. John de Nevill bequeathed to his eldest son several legacies, "et eciam cc vaccas prò stauro, cc *stottos* et *stirkes*." Maddox Formul. 427. *Stirk* is still used in the Eng. dialect, Ash. *Stirk*, in Lancashire, a year-old heifer, T. Bobbin. In Coles, it assumes the form of *sturk*, a bullock, or heifer.

STITH, stiff, strong: A.-Sax. *stith*: O. Eng. *stith*, R. of Brunne: and so *stithe*, in N. Eng. Ray, Coles.

STOB; plur. *stobis*, a stump, a sharp stump of wood. *Stob*, in Lancashire, an old stump. Eng. *stub*: A.-Sax. *steb*, *stof*: Dutch *stob*.

STOT, a young bullock: and so *stot*, in O. Eng. See under *Stirk*. *Stot*, in N. Eng. is a bullock. Northum. Hous. Book. And also a young horse, Ray, Coles. Chaucer has *stot*, for a young horse:

"This reve sate upon a right good *stot*,
That was all pomelee grey, and highte Scot."

A.-Sax. *stotte*, equus vilis; *stod*, equus adversarius: Swed. *stut*, juvencus, Ihre.

STOUND; a short space of time, a moment, time, hour, season: So *stound*, in O. Eng. R. of Glo'ster, R. of Brunne, Chaucer; and thus Minot:

"In that *stound* thai stode with stremers ful stil,
Till thai wist ful wele Sir Edwardes will."

The word is also used by Spenser. Golding, in his Ovid, has this couplet:

"Laertes sonne raysed soberly his eyelidds from the ground,
On which he had a little while them pitched in a *stound*."

A.-Sax. *stund*, *stond*. *A stound*, a little while, in Suffolk, Ray. *Stounde*, time, moment, dump, Ashmole's Theatrum.

STOUND; plur. *stoundis*, a shooting pain, a pain: O. Eng. *stound*, *stounds*, Gower, Chaucer; Spenser:

"Jesus bless that sweet face I espie,
And keep your corps from the careful *stounds*,
That in my carrion carcass abounds."

Spenser also uses *stound*, as a verb, to be pained, or grieved. Johnson derives it from the Isl. *stunda*, dolui. *Styn*, doleo; which is somewhat analogous to the Eng. *sting*; from the A.-Sax. *stingan*, to stun, to smart by a shooting pain, in Yorkshire; and so *stoun*, in the Scotish dialect, both as a verb, and a noun.

STOUP, a pitcher, for holding, or measuring liquor. The term

is applied, in the common language, to the liquid measures, as a quart *stoup*, a pint *stoup*. A.-Sax. *stoppa*: Eng. *stoop*. Thus Shakspeare: "A *stoop* of wine, Maria!" So Denham has "a *stoop* of wine:" and King, "a *stoop* of ale." In the French will of the Earl of March, 1380, this word appears, in the form of *stop*; and the Duke of Exeter, in 1426, devised his great "holiwater *stoppe*," by his Latin Testament.

STOUR, a battle, a fight, a tumult, a stir: O. Eng. *stoure*, *stour*, R. of Brunne, Chaucer; *stour*, Spenser: O. Fr. *estoure*, Cotgrave. Johnson derives *stour*, from *stur*, Runick, a battle. Hearne brings *stour*, from the Sax. *steoran*, *stieran*, to disturb, to stir. In support of this etymon, it may be observed that, *stour*, also, signifies dust, a cloud of dust, in motion.

STOUTH, *Stowth*, theft, stealth; a vulgar corruption of *staelth*, A.-Sax. *furtum*; as *stown*, is of *stolen*; *staw*, of *stole*.

STRAIK, a stroke: plur. *straikis*; from *strak*, the old pret. of *strike*.

STRAIK, *Strik*, to strike: part. pr. *straikand*, striking: A.-Sax. *astrican*.

STRAK, struck: the old pret. of *strike*: So *strake*, in O. Eng. Spenser.

STRAMP, to stamp, to trample: pret. *strampit*; a corruption of *stamp*.

STRAND, a stream: plur. *strandis*. "*Bulryng strandis*," raging streams. It is a secondary signification of *strand*, A.-Sax. ripa, littus, ora. *Strande*, a bank, Ashmole's Theatrum; whence the Eng. *strand*. *Stran*, *strin*, are still used for a stream, in the Scotish dialect.

STRANG, strong, robust, powerful: A.-Sax. *strang*: So *strang*, in Yorkshire.

STRANG, *Strang-wesche*, urine: Perhaps from *strain*, to filter, or pass by filtration.

STRATH, a vale, a bottom, a valley on a river: and so *strath*, in O. Eng. Phillips: Brit. *ystrad*: Irish *srath*, *strath*. This

word is common, in the topography of North Britain; and is generally coupled with the name of the river, that runs through the *strath*; as *Strath-spey*, *Strath-don*, *Strath-dee*, *Strath-ern*. It is synonymous, with the Saxon *dal*, which has been substituted, in a number of names, for the Celtic *strath*; as, *Annan-dale*, *Nithsdale*, *Clydes-dale*, *Avon-dale*, which were formerly called *Strath-annan*, *Strath-nith*, *Strath-clyde*, *Strath-avon*: Here, we see the construction also changed, by annexing the *dale*, according to the Gothic mode, while the *strath* was prefixed, in the Celtic manner.

STRAUCHT, stretched: O. Eng. *straught*, Chaucer. It is the pret. and part. pa. of *streik*, *strecche*; from the A.-Sax. *streccan*, to stretch.

STRE, *Strae*, straw: O. Eng. *stre*, Chaucer: A.-Sax. *stre*. *Stre*, in the W. of England, Coles; in the N. of England, Skinner; and in Scotland.

STRIDLINGIS, astride: A.-Sax. *straede-ling*.

STUFF, to fill, to cram; as in Eng.; also to feed well; and in this sense, the word is used by Swift: pret. and part. pa. *stuffit*: So Lyndsay has *stuffit-stollin*, for a well-fed stallion.

STUMP, a remnant; as in Eng. Johnson.

STURT, trouble, disturbance, debate, contention: Chaucer uses the word, as a verb, to debate, to contend: "And with true tilters *sturte*, and strive." It is probably from the A.-Sax. *styrian*, turbare, agitare, excitare.

SUBDITIS, subjects: Lat. *subditus*. This word seems never to have been used, by the English, in the Scotish form. In a proclamation of R. III. among the Paston Letters, we may see *subjetts*, and *subgetts*; and in the will of H. VII., *subgiects*: In the 28 E. III., and throughout the Rolls of Parl. we may observe Fr. *subgits*, which is the true origin of the Eng. *subject*, and not Fr. *sujet*, as Johnson supposes.

SUBSCRYVE, to subscribe: Lat. *subscribo*.

SUDGEORNE, sojourn, stay, delay: Fr. *sejour.*

SUDGEORNE, to sojourn: *sudgeorning*, sojourning: Fr. *sejourner.*

SUITH, truth; a variation of *suth.*

SUITHLIE, truly, verily: a variety of *suthlie.*

SULD, should: O. Eng. *suld*, R. of Brunne, Minot, Wiclif: A.-Sax. *sculde.*

SUM, some: O. Eng. *sum*, R. of Glo'ster, Minot: A.-Sax. *sum.*

SUMTYME, sometime: A.-Sax. *sum-tima.*

SUNZIE, *Sunye*, an excuse, a delay; an abbrev. of *essoinze.*

SUPPONE, to suppose: *supponing*, supposing: Lat. *suppono.*

SUPPORTATEON, support, assistance: and so in O. Eng. Bacon, Johnson: Lat. *supportatio.*

SUPPRYIS, to *suppress*, to oppress, to overthrow, to obscure: pret. and part. pa. *supprysit*: Fr. *supprimer*: Lat. *supprimo, suppressus.*

SUTH, subst. truth; adj. true: A.-Sax. *soth*: O. Eng. *suth*, R. of Glo'ster, R. of Brunne, Chaucer; *suth*, in Minot: "And ful of treson, *suth* to tell." And he has "*suth sawes*," for true sayings. In the Roll of Parl. 1 H. IV. we may see "for to telle him the *sothe*." Mod. Eng. *sooth.*

SUTHLIE, truly: A.-Sax. *sothlice*: O Eng. *sothlie*, R. of Glo'ster, Chaucer: Mod. Eng. *soothly. Soothefastly*, truly, Ashmole's Theatrum.

SWA, so: A.-Sax. *swa*: O. Eng. *swa*, R. of Brunne, Chaucer. *Swa, sa*, so, Coles.

SWAGE, to assuage, to mitigate, to soften: O. Eng. *swage*, Chaucer, Milton: A.-Sax. *swaes.*

SWAGIT, assuaged: O. Eng. *swagid*, Wiclif: pret. of *swage.*

SWAP, v. a. to strike with a long, or sweeping stroke, to throw down; v. n. to fall down suddenly: O. Eng. *swappe*, Chaucer; from the A.-Sax. *swapan*; whence the Eng. *sweep.*

SWAPPIT, the pret. of *swap.* Chaucer writes the pret. in the contracted form of *swapte*:

" His hed to the wall, his body to the grounde,
Ful ofte he *swapte*, himselvin to confounde."
Troil. and Cres.

" Alle sodainly she *swapte* doune to the grounde."
Cant. Tales.

Swapt doun, O. Eng. squatted down, Coles.

SWART, black, swarthy, gloomy: A.-Sax. *swart*: O. Eng. *swart*, R. of Glo'ster, Chaucer, Spenser.

SWATTE, sweated: O. Eng. *swatte*, Chaucer: pret. of *sweat*; from A.-Sax. *swætan*. *Swat* it still used in the vulgar speech of England, as well as of Scotland.

SWATTERIT, weltered: pret. of *swatter*, *swetter*; analogous to the Eng. *swelter*. See *Swetterand*.

SWEIR, *Swere*, lazy, backward: A.-Sax. *sweor*, *swer*, *swær*.

SWELT, to die, to swoon, to be suffocated: A.-Sax. *sweltan*: O. Eng. *swelte*, Chaucer; *swelt*, Spenser. Minot has *swelt*, as the pret. " Crist that *swelt* on the rode." In Golding's Ovid, we may see, " For, I do *swelt* within." To *swelt*, to swoon, in Northum. Ray. *Swat*, to swoon, in Lancashire.

SWERD, *Sweird*, a sword: A.-Sax. *sweord*: O. Eng. *swerd*, R. of Glo'ster.

SWESCHE, a clatter, a rattle, or rattling noise: Eng. *swash*, to clash, to make a great clatter, or noise, Johnson, Ash. Brit. *swys*, emotion, a throb, a throw; *swysan*, to fill with emotion, to throb, to throw.

SWETTERAND, weltering; part. pres. of *swetter*, which is analogous to the Eng. *swelter*, to be in a state of suffocation, to suffocate: And this is from *swelt*.

SWEVIN, a sleep, a vision in sleep, a dream: A.-Sax. *swefen*: O. Eng. *sweven*, Wiclif, P. Plowman, Chaucer: And thus Gower: " Lyggend alone, than I fonde,
To dreme a mery *sweven*, er daie;
And it so falle, that I maie

My thought with such a *sweven* please,
Methynke, I am some dele at ease."

It was common, for the old poets, to give birth to their effusions, through the medium of a *sweven*.

SWILK, such: O. Eng. *swilk*, R. of Brunne, Wiclif, Chaucer: A.-Sax. *swilc*. *Swych*, such, Ashmole's Theatrum. This old word was first changed to *swiche*; and afterwards to *suych*, and to *such*.

SWINGEOUR, *Swinger*, a fellow, a scoundrel: *sweir swingeouris*, lazy fellows. It is a variety of *swinker*, a labourer, as in O. Eng. Chaucer.

SWINK, labour: A.-Sax. *swinc*: O. Eng. *swinke*, Chaucer; *swink*, Minot, Spenser, Ashmole's Theatrum, Coles.

SWINK, to labour: A.-Sax. *swincan*: O. Eng. *swinke*, Chaucer: And thus Minot: "Gladly thai gaf mete and drink,
So that thai suld the better *swink*."

And so *swink*, in Spenser; whence, *swinker*, a labourer.

SWITH, *Swyith*, quickly, instantly; and as an interj. away! begone! A.-Sax. *swithe*: O. Eng. *swithe*, Wiclif, Chaucer, Ashmole's Theatrum, R. of Brunne; "he hied hider *swythe*," Langtoft: And so Minot:

"The schipmen of Ingland sailed ful *swith*,
That none of the Normandes fro tham might skrith."

Als-swith, *as-swith*, as soon. *Aswith*, Chaucer.

SWOULIS, a vulgar corruption of *swivels*.

SWYRE, *Swire*, *Swiare*, the neck: A.-Sax. *swyr*, *swir*, *sweor*: O. Eng. *swyre*, *swire*, Minot, Chaucer; *swere*, R. of Glo'ster, Gower. In the topography of North Britain, it is applied to the neck, or shoulder of a hill, which is necessarily under the summit.

SWYVE, *Swive*, to copulate, to whore: So *swyve*, *swive*, in O. Eng. Warton Hist. Poet. vol. i. 44. And *swive* is frequent in Chaucer:

" ——John, sayd he, as ever mote I thrive,
If that I may, yon wenche wol I *swive*."

Junius derives it from the Runic *sweifan*; and Skinner from Teut. *schweven*. It is obviously from the A.-Sax. *swifan*, to move oneself, to vibrate.

SYCE, *Cincq and Syce*, five and six: a term in gaming, from the French.

SYDE, long, large: A.-Sax. *side:* No. Eng. *side*, Ray, Coles. *Side*, in Lincolnshire, Skinner.

SYDER, longer: comp. of *syde*.

SYDEST, longest: superl. of *syde*.

SYDLINGIS, sidelong, sidewise: A.-Sax. *side-ling*.

SYIS, times: an abbrev. of *sithis*, plur. of *sith*, from A.-Sax. *sith*, tempus, vicis: O. Eng. *sith*, plur. *sithes*, R. of Brunne, Chaucer, Wiclif, Ritson's Romances. *Fyve-syis*, five times; *fele-syis*, many times; *oft-syis*, oft-times.

SYLE, to obscure, to deceive, to abuse: A.-Sax. *sylian:* whence the Eng. *soil*, which should properly be spelt, *syle*.

SYLIT, obscured, deceived, abused: pret. and part. pa. of *syle*.

SYNE, afterwards, then: an abbrev. of the A.-Sax. *sythan:* O. Eng. *synge*, R. of Glo'ster; who also writes the word, in the Saxon form of *sithen*, as does R. of Brunne. *Syne* is still used in the Scotish dialect.

SYNOPEIR, *Synople*, the green colour in heraldry. *Synoper*, and *synople*, are synonymous terms in the English, Coles, Ash.

SYRE, *Sir*, a person: *sirs*, persons: O. Eng. *sire*, Chaucer; *sir*, Shakspeare. See *Schir*.

SYSE, times: a variation of *syis*, for the rhyme.

SYTE, grief, sorrow: And so in G. Douglas's Virgil: O. Eng. *site*, R. of Brunne; *syte*, in Ritson's Romances: " Therof came sorowe, and *syte*." Le Bone Florence. Brit. *seithi*,

frustration, disappointment. *Syte*, in the vulgar speech, means satisfaction; so "I have got my heart's *syte* of him." It is from *syith*, to satisfy, as in G. Douglas; and this from the A.-Sax. *siotha*, saturare; or *sehtian*, *saehtian*, reconciliare, componere litem: whence, perhaps, *assyth*, to satisfy, and *assyth*, satisfaction, rather than from the Gaelic *sith*, or Fr. *assez*. See *Assyth*.

T.

TA, *Tane*, the one: These are only used, when preceded by *the*, and they are formed, by prefixing *t* to the Sax. *an*, one, to prevent the clashing of the two vowels; as the French throw in *t* before *il*. T is prefixed, in the same manner, to *other*, when it is preceded by *the*. *Tane*, and *tother*, are still used thus in the vulgar speech. R. of Glo'ster, and R. of Brunne, have *ton*, *tone*, for *one*, when preceded by *the*: so *tane*, in Ritson's Romances. The treaty, 1384, "betwixt Siris Henry Percy, Erle of Northumberland, of the *ta* part, and Archibald Douglas, lord of Galway, on the *toyir* parte, berres witnes, gif ony stellis authir on the *ta* part, or on the *tothyr*, that he sall be hengit or hefdhit." Those antient words are still used on either side of the border, between England, and Scotland. *Tone*, and *tother*, are very frequent, in Golding's Ovid, 1567:

"So was Licaon made a wolfe, and Jove became a bull;
The *tone* for using cruelty, the *tother* for his trull."

TABURNE, *Tabrone*, *Talbron*, a musical instrument, a tabor, a kind of drum: O. Eng. *taburn*, Minot: O. Fr. *tabourin*. Shakspeare uses *tabor*, and *tabourine*, distinctly, for different instruments; but they are confounded by Johnson. These names, though derived from the same source, were applied

to different instruments. The *tabourine* means a drum: the *tabor* is the instrument, which is called a *tabour*, or *tambour de basque*, and which is now in common use; and this is the *taburn*, or *tabrone*, of Lyndsay. Spenser has *tabrere*, for a player on the *tabour*:

" Before them yode a lusty *tabrere*,
That to the meynie a hornpipe play'd,
Whereto they dauncen each one with his maid."

TACHE, a blemish, a spot: Fr. *tache*: O. Eng. *tache*, Chaucer.

TAID, a toad: plur. *taidis*: A.-Sax. *tade*.

TAILZEOUR, a tailor: Fr. *tailleur*.

TAIS, toes: plur. of *ta*: A.-Sax. *ta*. *Tae* is the pronunciation of *toe*, in the Scotish, and No. English dialects.

TAK, a take, a farm.

TAK, to take: A.-Sax. *taccan*: to *tak on hand*, to undertake. *Tack* is the pronunciation of *take*, in the No. English, and Scotish dialects.

TAKILL, an arrow: Brit. *tacel*, *tacyl*: O. Eng. *takil*: Thus Chaucer: " He streight up to his ere ydrough
The stronge bowe, that was so tough,
And shotte at me so wonder smerte,
That through mine eye, unto mine herte,
The *takil* smote, and depe it wente."

And Gower has this couplet, speaking of the wrath of Juno:

" And all her *tacle* made unwelde,
That no man might himselfe bewelde."

Takel, an arrow, Coles.

TAKIN, a token: plur. *takinnis*: A.-Sax. *tacin*. So *lufe-takin*, a love-token.

TALBURNIS, tabors. See *Taburn*.

TALKIN, to talk: A.-Sax. *talian*.

TANE, the one, one of two. See *Ta*. O. Eng. *then*, R. of Glo'ster: Mod. Eng. *tone*, Golding's Ovid.

TANE, an abbrev. of *taken: Tane on hand*, undertaken: So *tane*, in O. Eng. Chaucer:

" That word lesse answere in no toun
Was *tane* for obligatioun."

This form of taken is very common in Golding's Translation of Ovid's Metamorphoses: " And suffer Troy, as good as *tane*." *Tane* is still used for taken, in the No. English, and Scotish dialects.

TAPESSIT, hung, or covered with tapestry: part. pa. of *tapesse*: Fr. *tapisser*: O. Eng. *tapise*, R. of Brunne, who uses it in the sense of covered, concealed: Chaucer writes the verb *tapite*: " And *tapite* 'hem ful many folde." And he has *tapiser*, for a maker of tapestry: " A webber, a deyer, and a *tapiser*."

TARYE, tedious, tiresome. G. Douglas has *tarysum*, in the same sense. It is from the verb *tarry*. See Rud. Gloss. in vo. *Tary*. Teut. *taergh*, tardus, Kilian. Bailey derives the word *tarry*, with more probability, from the Fr. *tarder*, or rather the Brit. *tariaw*, to stop, to stay, to tarry, Owen. *Tarry* is used frequently by Shakspeare, and Dryden, and is a Scripture word.

TAVERNER, the keeper of a tavern; the frequenter of a tavern: as in O. Eng. Chaucer, Hoccleve: Fr. *tavernier*. It is sometimes applied, contemptuously, to any person, as one who frequents taverns: So Lyndsay makes *Squyer Meldrum* cry out to the *Inglis Capitane*: " O tratour *tavernar*."

TAULD, *Tald*, told; also counted: pret. and part. pa. of *tell*, from A.-Sax. *talian*, *tellan*, dicere, narrare; *taellan*, numerare.

TEDDER, plur. *tedderis*, a halter, a rope; the halter, by which a beast is confined to his particular pasture, Coles: And see Johnson, who derives it from the Dutch *tudder*. Bailey derives *tether*, from the Fr. *entraver*. In the Scotish dialect,

the word is now *tether*, and so in Lincolnshire, and other parts of England, Eng. Dict. 1691.

TEIND, tithe, tenth; of which last, *teind* is a corruption, the *th*, or Saxon ð, being frequently converted into *d*: *Teind gryce*, tithe-pig; *teind-scheif*, tithe-sheaf. *Tend*, for tenth, in O. Eng. R. of Brunne.

TEMPERAL, among various articles, which Squyer Meldrum requests to be hung above his tomb, are; "My baner, basnet, with my *temperal*." *Temporalty*, temporal goods, from Fr. *le temporel*, Bailey.

TENE, vexation, grief, sorrow, trouble: A.-Sax. *teon*: O. Eng. *tene*, R. of Glo'ster, Chaucer, Gower: And thus Minot: "Bot sone was his trumping turned to *tene*." It is *teene* in Spenser, and in Shakspeare: "Of sighs, of groans, of sorrow, and of *teen*." In the Phœnix Nest, we may see these verses: "If per chaunce the shepherd straieth,

Tell the *teene* my hart betraieth."

And Golding's Ovid, speaking of a battle of birds, says:

"——— With their bills and hooked talants keene
And with their wings courageously they wreakt their wrathful *teene*."

In the Northern dialects it still means *wrath*, Coles, Ray.

TENE, *Tein*, to vex, to grieve, to irritate: A.-Sax. *teonan*: O. Eng. *tene*: Thus Chaucer: "Why tempt ye me, and *tene*, with soche maner speche." Test of Love. So in Christ Kirk: "That torment so him *teynd*."

TENEFUL, *Teyneful*, vexatious, grievous: A.-Sax. *teonful*.

TENT, attention, heed. *To tak tent*, to take heed; *takis tent*, pays attention; *tuke tent*, took heed, paid attention: *tak na tent*, take no heed, pay no attention: So *tent*, in O. Eng. R. of Brunne, and Wiclif. Thus, in an old piece, *How the*

Wyse Man taught his Son; "Take gode *tent* to thys matere." *Tente*, heede, in Ashmole's Theatrum.

TENT, to tend, to attend to: So *tent*, in No. Eng. *Tent*, in Cheshire, Ray, Coles: and *tent*, in Lancashire, T. Bobbin. It is an abbrev. of *attend*, from Fr. *attendre*: So *tentive*, for attentive, careful, in O. Eng. Coles.

TEUCH, tough, difficult, strange: A.-Sax. *toh*: So in *Pebbis to the Play*: "Will swan makis wonder *teuch*." And, in the *Murning Maiden*: "Albeit ye mak it never sa *teuch*." Chaucer has *tough*, in the same sense: "If that I speke of love, or make it *tough*." "And made it neither *tough* ne queint." *Tewh*, tough, in the Yorksh. dialect.

THA, *Thae*, *Thay*, these, those: A.-Sax. *thaege*: O. Eng. *tha*, Minot, Ritson's Romances; *tho*, R. of Brunne, Chaucer.

THACK, thatch: O. Eng. *thacke*, Chaucer: A.-Sax. *thac*: So *thack*, in No. Eng. Ray; and in the Scotish dialect.

THAIR, their: A.-Sax. *thaer*: O. Eng. *thar*, R. of Brunne.

THAME, them: O. Eng. *tham*, R. of Brunne: A.-Sax. *tham*.

THAN, then: O. Eng. *than*, R. of Glo'ster, Chaucer: A.-Sax. *thaen*.

THARE, there: A.-Sax. *thaer*, *thar*: O. Eng. *thare*, R. of Brunne.

THARETILL, thereto: A.-Sax. *thaer-til*.

THAY, these, those. See *Tha*.

THAY's *Thayis*, they shall. So also *ise*, for I shall; *yeis*, for ye shall.

THE, thee: So *the*, in O. Eng. R. of Glo'ster, R. of Brunne; and thus in the *King of Tars*: "Hethene hounde he doth *the* calle."

THE, to thrive: O. Eng. *the*, Chaucer; from A.-Sax. *theon*. Thus, in the *Frere and the Boy*: "Fader, he sayd, so mote I *the*:" And Spenser has "Well mote ye *thee*." "Fayre

mote he *thee.*" *The, thee,* to thrive, Coles. *Thedome,* thriving, Id.

THE, the thigh: plur. *theis:* A.-Sax. *theo.*

THEGYDER, together: *tegidder,* in the Westmoreland dialect. See *Togidder. Togedur,* together, Ashmole's Theatrum.

THESAURAR, treasurer: Lat. *thesaurarius.*

THEWIS, manners, customs, dispositions, qualities: O. Eng. *thewis,* Wiclif; *thewes,* Chaucer, Gower, Spenser, Coles: plur. of A.-Sax. *theaw.*

THIFT, theft: A.-Sax. *thyfð.*

THIFTWIS, thievish: A.-Sax. *thyfð-wis.*

THIFTWISLIE, *Thiftwouslie,* thievishly: A.-Sax. *thyfð-wis-lice.*

THIR, these, those: So *thir,* in O. Eng. Ritson's Romances, Minot: "And thanked God for *thir* tithandes." R. of Glo'ster writes the word *ther:* "*Ther* wer wel y bogt," These were well bought. So also *ther* in R. of Brunne. It is from the A.-Sax. *hiere,* illius, with *t* prefixed, as it has been to several of the pronouns. *Thur,* these, in the Yorksh. dial. *Ther,* those, in Westmoreland.

THIRL, a perforation, a hole: So *thirl* in Lincolnshire, Skinner: A.-Sax. *thirel, thyrl.*

THIRL, to perforate, to pierce through: O. Eng. *thirle,* Chaucer, Bullokar; and so *thirl,* in No. Eng. Ray. A.-Sax. *thirlian,* perforare. Spenser writes the word *thrill;* and see *Thrill,* in Johnson.

THIRLAGE, thraldom, restriction, bondage, vassalage. It is a metathesis of *thrallage,* from *thrall. Thirlage* is still used, in the Scotish law, for the restriction to grind at a particular mill.

THO, those: So *tho* in O. Eng. R. of Glo'ster, Chaucer; and *tho,* in the sense of those, and then, is in every page of Gower.

THO, then: O. Eng. *tho*, Chaucer, P. Plowman, Spenser: A.-Sax. *thon, tha*, tunc.

THOCH, *Thocht*, though, tho', although: A.-Sax. *thoth, theah*, Lye.

THOLAND, suffering, enduring: part. pres. of *thole*.

THOLE, *Thoil*, to suffer, to endure: O. Eng. *thole*, R. of Brunne, Chaucer; and so *thole*, in No. Eng. Ray: A.-Sax. *tholian. Thole*, to endure, Coles.

THOLIT, *Tholed*, suffered: pret. and part. pa. of *thole: So tholed*, in O. Eng. R. of Brunne; and thus Chaucer: "So mochel wo as I have with you *tholed*." And in Pierce Plowman: "What mischefe and mal ease Christ for man *tholed*."

THRALL, sub. a slave, a bondman, a servant; also bondage, restriction: A.-Sax. *thrall:* O. Eng. *thrall*, R. of Glo'ster, Chaucer, Spenser; and see Johnson.

THRALL, adj. enslaved, bound, restricted, subjected, subject: *Thrall* is also used, as a verb, to enslave; as in Chaucer; and see Johnson.

THRANG, a throng: A.-Sax. *thrang*: So *thrang* in Lancashire, and in the Scotish dialect.

THRANG, threw, thrust, pressed: pret. of *thring*. Lyndsay uses it in the sense of grasped:

"The squyer in his hand he *thrang*
His speir, quhilk was baith greit and lang."

THRAW, a time, a short space of time, an instant: A.-Sax. *thrah*: O. Eng. *thraw*, R. of Brunne, Ritson's Romances; *throw*, Chaucer; "but a *throw*," but a little while; "many a *throw*," many a time: So, *throw*, in Gower.

THREIP, *Threpe, Threap*, to allege, to aver, to argue, to reprove, to chide: O. Eng. *threpe*, Ashmole's Theatrum, Chaucer; and *threpe*, in No. Eng. Coles: A.-Sax. *threapian*:

So in the antient ballad of "*Tak thy Auld Cloak about thee*," which is quoted by Shakspeare, in his Othello :

"It's not for a man with a woman to *threape*,
Unlesse he first give o'er the plea."

Threap is still used in the English, as well as the Scotish dialects; Ray, Skinner, T. Bobbin, Bullokar.

THRESOUR, treasure: O. Fr. *thresor*: O. Eng. *threasure*; Cotgrave.

THRESWALD, a threshold: A.-Sax. *threscwald*: O. Eng. *threswold*, Chaucer.

THRETTY, thirty: O. Eng. *thretty*, R. of Brunne, Chaucer: A.-Sax. *threttig*.

THRID, third: A.-Sax. *thridd*: O. Eng. *thrid*, R. of Brunne; *thridde*, Chaucer; *thride*, Gower.

THRIFTIE, œconomical, careful, prosperous, successful, expert. Lyndsay says of Squyer Meldrum: "That he did mony *thriftie* cure." See *Thrifty*, in Johnson.

THRINFALD, threefold: a corrup. of A.-Sax. *thriefald*: O. Eng. *thrin*, three, R. of Brunne; *trine*, three, Cockeram, 1632. Brit. *trin*, consisting of three.

THRING, to thrust, to throw: O. Eng. *thringe*, Chaucer; *thring*, Coles: A.-Sax. *thringan*.

THRISSIL, the thistle: a corrup. of A.-Sax. *thistel*.

THRIST, *Threst*, to thrust, to press, to oppress: pret. *thristit*: O. Eng. *thrist*, R. of Brunne, Spenser; *threst*, Chaucer, Coles: A.-Sax. *thraestan*: whence the Mod. Eng. *thrust*.

THWITTEL, a whittle, a knife: O. Eng. *thwitel*, Chaucer: So *thwittle*, in the Lancashire dial. A.-Sax. *hwitel*, cultellus. *Whittle* is now the common term, both in the dialects of England, and Scotland. It is also used, as a verb, to cut sticks, with a knife. To *thwite*, or *white*, signifies the same, both in English, and Scotish, Ray, Coles, T. Bobbin.

THYNE, thence: "*fra thyne*," from thence; "*thyne furth*,"

thenceforth: O. Eng. *thien*, R. of Brunne; *thenne*, R. of Glo'ster, Chaucer: A.-Sax. *thaen, thaenne.*

TIBBE, the familiar name of Isabel: And so in O. English. Throughout *The Turnament of Tottenham*, the heroine, for whom the clowns contended, is called *Tibbe. Tib*, a sorry woman, Bailey.

TIDE, to happen, to befall: O. Eng. *tide*, R. of Brunne, Minot, Chaucer: A.-Sax. *tidan:* whence *be-tide:* Thus Gower: "As it befel upon a *tide* [time]
As thynge, which shulde tho *betide.*"
In the Phœnix Nest, there is this stanza of T. Watson:
"And doleful ghosts, whose nature flies the light,
Come seat yourselves with me, on every side;
And whilst I die, for want of my delight,
Lament the woes, that Fancie me *betide.*"
The pret. and part. pa. is *tid, tidde.* This sense of *tide* seems to be dropt, in the Mod. English, as we may learn, from the silence of Bailey, and Johnson.

TIL, *Till*, to, unto: A.-Sax. *til, tille:* O. Eng. *till*, R. of Brunne; *til*, Wiclif, Chaucer: And so Minot; "*Till* Turnay the right gate." *Till* is still used for *to*, in the Scotish, and No. English dialects, Ray.

TINSALE, loss: O. Eng. *tinselle*, R. of Brunne; from *tyne*, to lose.

TITAN, a poetical name, for the sun: And so, in O. English poetry, Coles: Hence, *titanick*, belonging to the sun. There is this couplet, in the Phœnix Nest:
"Aurora now, began to rise againe,
From watrie couch, and from old *Tithon's* side."

TIT, to pull suddenly, or with a jerk; to snatch: A.-Sax. *tihtan*, trahere. The pret. and part. pa. is *tyt*, in G. Douglas, and *titt*, as in *Christ Kirk on the Grene:* "*Titt* up a takil withoutin tary," Snatched up an arrow, without delay.

To, too: A.-Sax. *to:* O. Eng. *to*, Chaucer: "Yef not *to* hasty credens to every tale," says HERMES BIRD, in Golding's Ovid.

TOCHER, a marriage-portion, a dowry: Gael. *tochar. Tocher-gude*, in Lyndsay's Play, is a redundant expression, to fill up the measure, and to suit the rhyme. *Tocher* is still used in the Scotish dial. And so *towcher*, in Cumberland, Ray.

TOD; the fox is so called, probably, from his bushy tail: *Tod*, in O. Eng. is a bush, Ash. And Spenser has "*Ivy tod*," for an ivy bush. *Tod* [*tod*, Sax.], a quantity of wool, 28 lbs.

TOFORE, before: O. Eng. *tofore*, R. of Glo'ster, Wiclif, Chaucer, Gower, Spenser; *tofore*, heretofore, Ashmole's Theatrum: A.-Sax. *tofor*, *toforen*.

TOGIDDER, together: O. Eng. *togider*, R. of Brunne; *togedre*, Gower: A.-Sax. *togæder*.

TORNAYIS, tournaments: O. Eng. *tourney:* So Bacon has "justs, *tourneys*, and barriers:" Scot's Philomythie, 1606, speaks, "Of ladie's loves, of *turnaies*, and such sights,

As Mandeville nere saw ———."

And Spenser uses *tourney*, as a verb: "Well could he *tourney*, and in lists debate." *Tourney*, Coles.

TOUNDER, a corruption of *tother*, the other, to suit the rhyme.

TOUT, a drink; and, as a verb, to drink off. *Tout* also means the sound of a horn; and, as a verb, to sound a horn. Brit. *twt*, a puff; *twtiau*, to breathe, or blow by puffs. Chaucer has *toute*, for the backside, the fundament: "The hote culter brenned so his *toute*." "And Nicholas is scalded in the *toute*." *Tout*, in the Eng. dial. means to look out, Coles.

TOWART, toward, towardly, docile: A.-Sax. *toward. Toward-liness*, inclinable to good, obedientness, Bailey.

TRAGEDIE, from Fr. *tragedie*, was applied in the days of Lyndsay, and of Chaucer, to any tragical poem, or story. Chaucer calls his poem of Troilus and Creseide, "A litil *tragedie*." Lydgate translated the *Tragedies*, gathered by

Jhon Bochas; and Lyndsay called his lamentable tale of the assassination of Beaton, "The *Tragedie* of the Cardinal."

TRAIL, to drag: *traillis*, drags: part. pr. *traillond*, dragging: Eng. *trail*. See Johnson. Fr. *trailler*. *Trail*, to pull, to drag, in the Yorksh. dialect; and so in the Scotish.

TRAINE, a snare, a stratagem; a *train*, Eng. See Johnson; from Fr. *train*: So *trayne*, in O. Eng.: "He made a false *trayn*," R. of Brunne.

TRAIST, to trust, to think, or expect with confidence: O. Eng. *traist*, *trest*, R. of Brunne, Minot; who has also *trest*, as a subst. "In John of France es all his *trest*." Chaucer writes the word *triste*.

TRAISTIT, trusted: pret. of *traist*: O. Eng. *traisted*. "He *traisted* of no better bote," Minot.

TRAMP, to travel on foot, to tread, to walk with a heavy step, to stamp, to trample: Brit. *tramp*, a ramble; *trampiau*, to ramble. *Tramp* is still used, in the Scotish dialect, and in Lancashire, T. Bobbin.

TRAMPIT, trampled: pret. and part. pa. of *tramp*.

TRANSCURRIT, overran: pret. of *transcur*: Lat. *transcurro*, "By fixing the mind on one object, it doth not spatiate, and *transcur*," Bacon. And hence *transcursion*, for ramble, or extraordinary deviation, Johnson. *Transcurrence*, Bailey.

TRAPPOURIS, trappings, the ornamental clothing of horses: O. Eng. *trappures*, Chaucer. Lat. Barb. See Du Cange, in vo. *Trappatura*.

TRATTIL, to prattle, to tattle; of which it seems to be a corruption.

TRATTILLING, prattling: part. pres. of *trattil*.

TRAVEL, trouble, labour; as in O. Eng. See Johnson. Fr. *travail*. R. of Glo'ster, and R. of Brunne have the word, in the Fr. form, *travail*.

TRAVERS, a cross, a cross accident: Fr. *travers*: O. Eng. *travers*, Shakspeare.

TRE, a tree: O. Eng. *tre*, R. of Glo'ster, Chaucer: A.-Sax. *treo*. *Tre* is also used for wood; as in Chaucer:

"Ne hath nat every vessell all of gold;
Some ben of *tre*———."

And in *Christ Kirk on the Green*, speaking of the fracture of the bent *bow*, the poet exclaims, "Had the *tre* bene trew." In the common language, *tree* is applied to any long piece of wood, a stick, a staff; and a sound, strong stick, is called a *trusty tree*. *Tree*-nells, oak-pins, Coles. In the Phœnix Nest, there is the following stanza:

"My keele is fram'd of crabbed care,
My ribs are all of ruthe:
My planks are nothing else but plants,
With *treenailes* joinde with truthe."

TREDDINGIS, tracks, courses, treadings. *Hot trod*, in the border laws, meant instant pursuit, on the track of the free-booters. Spenser has *trade*, *troad*, *trode*, for tread, treading, footsteps.

TREIT, to fee, to retain, to *treat*. See Johnson, in vo.

TRENCHEOUR, a spear head, the round plate on the head of a spear: O. Fr. *trencheoir*.

TRENTAL, a service of thirty masses for the dead: So *trental*, in O. Eng. from the Fr. Bullokar, Coles.

TREW, true: O. Eng. *trew*, Minot; *treowe*, Chaucer: A.-Sax. *treow*. *Trew* is often used, in the sense of honest. *Trew*, of old, signified, in border affairs, truce, Hist. of Cumberland. Glossary.

TRIMMYLL, to tremble; *trimlis*, trembles; *trimblit*, trembled: Fr. *trembler*.

TRIPARTIT, parted into three: Fr. *tripartite:* and so in O. Eng. Shakspeare, Bullokar.

TRIPLICANDUM, Lat. a triply, a law term, in judicial proceedings.

Troch, a trough: A.-Sax. *troȝ, troh:* Brit. *troch*, a bathe, an immersion.

Trompowris, deceivers: Fr. *trompeur:* O. Eng. *tromperie*, deceit, Coles.

Troubil part, treble part, in music.

Trow, to believe, to think with confidence: O. Eng. *trow, trowe*, R. of Brunne, Spenser, Chaucer; and thus Minot: "If ye will *trow* my tale." A.-Sax. *treowan*. R. of Glo'ster writes the word, in the Saxon form, *trowen*. Ashmole's Theatrum, for *trowe*, and *trowys*.

Trowid, *Trowit*, believed, thought with confidence: pret. of *trow*. *Trowit I*, if I believed. So *trowed*, in O. Eng. R. of Glo'ster, R. of Brunne, Wiclif.

Trukour, *Trewker, Trucker*, one who trucks meanly, or unfairly, a sorry fellow, a cheat, a rogue: from the v. *to truck:* Fr. *troquer:* Brit. *trwch*, a churl.

Trump, *Tromp*, a trumpet: O. Eng. *trumpe, trompe*, Chaucer: Fr. *trompe*. *Trump* is the popular name of the Jews harp, in Scotland: and so, in England, Eng. Dict. 1691.

Tryne, a variation of *train*, a retinue: and so *tryne*, in G. Douglas's Virgil: Fr. *traine*.

Trypis, the intestines, the guts: Fr. *tripe:* Eng. *tripe*.

Tuke, took: pret. of *take:* O. Eng. *tuke*, R. of Brunne.

Tullilum, the name of a place, in the vicinity of Perth, where there was formerly a monastery of Carmelites, which was founded, in 1262, by Richard, the Bishop of Dunkeld. The name is from the Gaelic *Tula'-lom*, signifying the bare height.

Tulzeour, *Tulyeour*, a wrestler, a fighter; from the v. *tulzie*, or *tulye*, to wrestle: Brit. *tuliaw*, to envelop.

Tume, empty: Gael. *taom:* Dan. and Swed. *tom*, vacuus, Ihre: O. Eng. *tome*, Wiclif; *toom, tume, teem*, empty, in the dialects of the No. of England, and of Scotland, Ray,

Coles. "A *toom* purse makes a bleat merchant," Yorkshire Proverb.

TUME, to empty: Gael. *taomam*: Swed. *toema*, evacuare, Ihre. *Tume*, *toom*, and *teem*, are used in the English and Scotish dialects, as verbs, as well as substantives, Coles, Ray, Eng. Dict. 1691, T. Bobbin.

TUMED, *Tumde*, emptied: pret. and part. pa. of *tume*.

TURCUMIS, gatherings of dirt; a rare word, which I have only seen, in Lyndsay's Supplication against Syde Tailis.

TURNE, an act, a service, a duty: Eng. *turn*, Johnson.

TURS, a metathesis of *truss*. See Johnson.

TWA, *Tway*, *Twane*, two: A.-Sax. *twa*, *twez*, *twezen*: O. Eng. *tway*, *twaine*, Wiclif, Chaucer, Spenser. *Twain* is used by Shakspeare, Milton, and Dryden. *Tweay*, two, in Yorkshire dial.

TWICHE, *Twyche*, to touch; *twycheyng*, touching.

TWICHIT, touched: pret. and part. pa. of *twiche*.

TWIST, a twig, a branch: O. Eng. *twist*, Chaucer, Coles: Tyrwhit refers it to the Saxon. It is, in fact, a secondary signification of the Eng. *twist*, the single ply, or string of a rope. See Johnson.

TWINNE, to part, to separate: O. Eng. *twynne*, R. of Brunne; *twinne*, Chaucer; *twin*, Coles; from the Sax. says Tyrwhit.

TYDIE, seasonable, neat, in good condition: Eng. *tidy*. See Johnson, who derives it, from the Isl. *tidt*, frequens. It is, in fact, from the Sax. *tide*, tempus, opportunitas: *tidan*, contingere, accidere.

TYDIER, in better condition; comp. of *tydie*. The Pauper, in Lyndsay's Play, exclaims:

> "We had thrie ky that was baith fat and fair,
> Nane *tydier* into the town of Air."

In the Yorkshire dialect, a cow with a large udder, promising much milk, is said to be "well *tided*."

TYIST, *Tyste*, to entice: Eng. *tice*, Johnson, who says, it is

from *entice*, of which he gives no derivation. The roots of both are probably the A.-Sax. *tihtan*, *a-tihtan*, suadere, solicitare, excitare.

Tyke, a dog: So *tike*, in O. Eng. Shakspeare: Johnson derives it from the Runic *tiik*, a little dog: Isl. *tiig*, canis, canicula, Andreas: Swed. *tik*, canicula; Ihre. *Tyke*, or *tike*, is still used for a dog, in the N. English, and the Scotish dialects; and it is applied, in contempt, to a person: So *tike*, in Lancashire, T. Bobbin; and in Westmoreland, Walker.

Tyl, to: O. Eng. *tyl*, Chaucer. See *Til*.

Tylde, tiles: A.-Sax. *tigel*, *tigle*.

Tyne, to lose; *tynis*, loses: O. Eng. *tyne*; R. of Brunne, Minot: Isl. *tyna*, perdere, Verel. Ind. *Tine* also signified, in O. Eng. to kindle, to set on fire, to vex, to smart, to rage, Spenser; from the A.-Sax. *tynan*, vexare, irritare. *Tine*, also meant to shut. "*Tine* the door," Shut the door, Coles. A.-Sax. *tynan*, claudere, sepire.

Tynt, *Tint*, lost: pret. and part. pa. of *tyne*: O. Eng. *tynt*, *tint*, R. of Brunne; and thus Minot: "Ful many man thaire lives *tint*." Isl. *tyndur*, perditus, Verelius's Index. Skinner is not so much mistaken, as Ruddiman supposes, in explaining *tynt*, for shut up: It had this signification, in O. English, Coles: and is the pret. and part. pa. of *tyne*, *tine*, as explained above.

Tyrit, tired.

Tyste, to entice. See *Tyisti*.

Tyte, straight, directly, quickly: O. Eng. *tite*, R. of Brunne: A.-Sax. *tyht*.

Tythands, tidings: O. Eng. *tithands*, R. of Brunne; and thus Minot: "And thanked God of thir *tithandes*." In the old Translation of Hermes Bird, which is republished by Ashmole, there is this stanza:

"Yef not of wysdom to hasty credens,
To every tale, nor eche *tydyng*:

But, consyder of reson, and prudens;
Among talys ys many a grete lesyng.
Hasty credens hath cawsed grete hynderyng.
Report of talis, and *tydyngys* broght up new
Maketh many a man ful on trew."

It is probably from the A.-Sax. *tidan*, to happen.

U—V.

VAGERS, wanderers, vagrants: O. Eng. *vägeour*, a vagrant, a beggar, Skinner, Junius, Coles. It is from *vaig*, *vag*, to roam, or wander about: Lat. *vagari*; whence also *stra-vaig*, in the same sense. Ruddiman, and Sibbald, have confounded *vageour*, a wanderer, with *wageour*, a soldier, who serves for *wage*.

VAIK, *Vake*, to become vacant; to *vacate*: Lat. *vaco*.

VAIKIT, became vacant: pret. of *vaik*.

VAIL, *Vayle*, a vale, a valley: Fr. *val*. *Vail*, *vale*, are applied, figuratively, to the earth, or this world, distinguished, from heaven: Thus "*Vail of sorrow*," and "*Vail of misery*," are common metaphors of the old writers.

VAIL, to avail: Fr. *valoir*: *vails*, *vailis*, avails: *vailith*, availeth: O. Eng. *vaile*, to avail, R. of Brunne.

VAILZE *quod* VAILZE, happen what may: Fr. *vaille qui vaille*, Dict. Comique.

VAILZEAND, valiant: Fr. *vaillant*.

VARIAND, varying: O. Eng. *variant*, Chaucer.

VARLET, O. Fr. a footboy, a servant; and so in O. Eng. Spenser, Shakspeare; who more frequently uses it as an opprobrious epithet: So "*Varlet* vile," "I am the veriest *varlet* that ever chewed with a tooth," "Nothing but lechery! all incontinent *varlets*." *Varlet*, a vile person, in the dialects of Lancashire and Westmoreland. See Bailey.

VASSALAGE, valour, prowess, courageous exploits, noble achievements: So *vassalage*, in O. Eng. Chaucer: and thus in the Romance of Ywaine and Gawin:

" He es cumen of high parage,
And wonder doghty of *vasselage*."

Fr. *vasselage*, Cotgrave; who remarks that, in the antient romances, it is used for valour, a valiant, or worthy deed. *Vassalage* also signifies the duty of a *vassal*; the vassals of a baron; as in O. Eng. R. of Brunne. So "thorgh his *vassalage*," Langt. Chron., by means of his vassals.

UDER, other: *uderis*, *utheris*, others, one another: A.-Sax. *oðer*. *Udder*, other, in the Westm. dial. Walker.

VENUS WERKIS, amorous dalliance; Chaucer's Wife of Bath, says: "The clerk whan he is old, and may nought do,
Of *Venus werkis* not worth his old sho."

VERRAY, *Veray*, *Werie*, true, *very*: O. Eng. *verray*, R. of Brunne; *veray*, Chaucer: Fr. *vray*.

VERRAYMENT, *Verament*, verity, truth: Fr. *vrayement*: O. Eng. *verayment*, *verament*, R. of Glo'ster, Chaucer. "*In verament*," in truth, verily.

VESCHELLIS, vessels: Fr. *vaisselle*.

VESY, *Visie*, to view, to look to, or after; to visit: Skinner derives it from the A.-Sax. *be-seon*, videre. It is, in fact, from the Fr. *viser*, to aim, or look at with the eye; to regard, to heed, Cotgrave.

VESYAND, viewing, looking after: part. pr. of *vesy*.

VESYIT, viewed, visited: pret. of *vesy*.

VEYAGE, *Vayage*, *Viage*, a voyage, a journey: Fr. *voyage*: O. Eng. *vyage*, Chaucer; *vayage*, Ritson's Romances: The host recommends to his company setting out for Canterbury: "That eche of you to shorten uthers way,
In this *vyage* shall tellen tales tway."

Viage, for voyage, Coles.

VILIPEND, to disesteem, to vilify: pret. *vilipendit*: O. Eng. *vilipend*. Coles; from Lat. *vilis*, and *pendo*.

VILITIE, baseness, vileness: O. Eng. *vilitie*, Coles: Fr. *vileté*.

VINCUS, to vanquish: pret. and part. pa. *vincust*: Fr. *vaincre*.

VITUPERATION, censure; as in Eng. Johnson: Lat. *vituperatio*.

UMEST, upmost, uppermost: A.-Sax. *ufemest*. The prefix *um* is often substituted, in old English, for *up*, Coles.

UMQUHYLE, of late, some time ago, formerly; and as an adj. the late: O. Eng. *umquhile*, Coles; *umwhile*, R. of Brunne. It is a metathesis of *quhylom*: A.-Sax. *hwîhilum*: O. Eng. *whilom*.

UN, a privative, or negative prefix, which the Old English, and Scotish, derived from the Anglo-Saxon *un*. See Somner, and Lye.

UNBLOMIT, unbloomed, without bloom.

UNCOUTH, unknown, strange, uncommon: O. Eng. *uncouth*, Chaucer, Spenser, Bullokar: A.-Sax. *un-cuth*. The word is still retained, in the dialects of Scotland, and the N. of England, Ray, Yorksh. dial., T. Bobbin. It is generally used in the abbreviated form of *unco*; and *unco's* mean strange things, news.

UNDERLY, to be subject to, to undergo the consequence, or punishment of: A.-Sax. *under-lîgan*. A Scotish law term. So in Lyndsay's Play, the King, ordering Diligence to proclaim a meeting of parliament, says:

> "Quha that beis absent, to them schaw,
> That thay sall *underly* the law."

And Diligence proclaims:

> "Quha beis absent or inobedient,
> The king's displeasure thay sall *underly*."

UNDOCHT, an epithet for a coward, a silly, or worthless person; from the privative *un*, and *docht*, able, of worth, of avail.

UNDREST, unredressed.

UNEFFRAYIT, undaunted. See *Effray.*

UNETH, *Uneith, Unethes,* not easily, scarcely: O. Eng. *uneth, unethes,* R. of Brunne, Wiclif, Chaucer; *uneath, unnethes,* Spenser: A.-Sax. *uneathe.*

UNFEINZEIT, unfeigned. See *Feinze.*

UNLEIFSUM, unlawful; from *un,* and *leifsum.*

UNLEIFSUMLYE, unlawfully.

UNLEIFUL, unlawful; from *un,* and *leiful.*

UNLEIL, unfaithful, dishonest; from *un,* and *leil.*

UNMERCIABILL, unmerciful; from *un,* and *merciable*; as in Chaucer: "That of his mercy God so *merciable.*" And Spencer: "He is so meek, wise, *merciable.*"

UNPISSELIT, *Unpizzled,* without restraint on the pizzle.

UNPROVISIT, unprovided; from *un,* and *provisus,* Lat.

UNRICHT, wrong: plur. *unrichtis*: A.-Sax. *unriht*: O. Eng. *unright,* R. of Glo'ster; *unright,* Chaucer.

UNROCKIT, unrocked, without being rocked.

UNSAWIN, unsown; from *un,* and *saw*: A.-Sax. *sawan.*

UNSEL, bad, evil, dishonest: A.-Sax. *unsel,* malus, improbus. *Unsel,* as a subst. means, a bad person, a knave: So, in Lyndsay's Play: "Swyith! pak the sone, unhappy *unsel.*" And Montgomery, in his Flyting with Polwart, says: "There an elf on an ape an *unsel* begat." Lyndsay also uses it for the name of a dishonest person: Dissait says:

> "Yit was I never leill,
> For Katie *Unsel* was my mother,
> And Common-theif my father brother."

UNSELY, *Unseily,* unhappy, unfortunate: O. Eng. *unsely,* Chaucer; *unsele,* Minot; R. of Brunne, Coles; from *un,* and *sely. Unseliness,* unhappiness, Coles.

UNTHRALL, not enslaved, or subjected; unrestricted, free: Eng. *unthralled,* Ash; from *un,* and *thrall.*

UNTHRIFT, want of thrift, bad œconomy: and so in Eng. Chaucer, Johnson.

UNTILL, unto: O. Eng. *untill*, R. of Brunne, Spenser; *until*, Chaucer: and thus in the Rom. of Ywaine and Gawin: "Hir hors *until* a tre sho band." *Until*, till, Bailey. See *Till*.

UNTRAIST, distrust; *untriste*, Chaucer; from *un*, and *traist*.

UNTROWABILL, unbelievable, incredible; from *un*, and *trowabil*. See *Trow*.

UNWEMMIT, unspotted: O. Eng. *unwemmid*, Wiclif, Chaucer: A.-Sax. *unwemmed*.

UNWITTING, not knowing: O. Eng. *unwiting*, Wiclif, Chaucer; from *un*, and *witting*. See *Wite*.

UNWITTY, foolish; from A.-Sax. *un*, and *wittig*. *Unwitting*, not knowing; from A.-Sax. *un*, and *witan*.

UNWITTINGLY, unknowingly; O. Eng. *unwittingly*, Chaucer. And see Bailey.

VOLT, a vault: Fr. *vaulte*: Ital. *volta*.

UPONLAND, *Upaland*, *Upland*, the country, distinguished from the town, or burgh: O. Eng. *uponlond*, Chaucer. *Uplands* is used, as an adjective, for country: So *uplands-man*, *uplands-wife*; and Lyndsay has *uplands-tailzeours*, for country tailors. In the *Leges Burgorum*, there is a chapter, "Of battell betwix an *uplands-man*, and an burges." *John Uponland*, or *Jacke Upland*, as Chaucer calls him, was a fictitious personage, who was made use of, by the old poets, to declaim against the grievances of the country. In the minority of James V., Kennedy wrote *John Uponlands Complaint*, in which he cries out against the oppressions of the country, during the misrule of the Douglas party. Bannatyne MS. No. 105. And see Anc. Scot. Poems. *John Uponland* is repeatedly introduced by Lyndsay; but in his DREME, he uses a kindred personage, *John the Commonweill*, to represent the disorders of the country.

UPREVIN, torn up. See *Revin.*

URE, hap, fortune: O. Eng. *ure*, Chaucer: Arm. *eur*, Lhuyd: O. Fr. *eur*, Cotgrave. *Ure*, chance, a country word, Coles.

UTTERANCE, extremity; as in O. Eng. Coles; and thus Shakspeare: "Rather than so, come, fate, into the list,
And champion me to the *utterance.*"
Fr. *outrance. Uterance*, in an extended sense, means destruction; as in G. Douglas's Virgil; and so, *outrance*, in Chaucer.

UTTERIT, swerved, ran out of the course: pret. of *utter*; from the A.-Sax. *uter, utter.*

VYLDE, vile: So *vilde*, in Spenser. *Vildly*, filthily, basely, Id.

W.

WA, *Wae*, woe, sorrow, sorrowful: A.-Sax. *wa, wae:* Brit. *gwae:* O. Eng. *we*, R. of Glo'ster; *wae, woe*, Spenser: No. Eng. *wae*, Ray. *Wa is me, wa's me*, woe is me; the A.-Sax. exclamation of sorrow, which is still used, in the Scotish speech: So, *wa's me, wae is me*, in the No. English, Ray. "My sheep been wasted, *woe is me*, therefore," Spenser. But, Lyndsay has better preserved the Saxon exclamation. Elstob's Gram. 57: So, *wa him*; alas! for him. Id. Baldwin, in his Myrrour for Magistrates, 1559, exclaims:
"And *wo* to him, that by his flatteryng rede,[advice,]
Maynteyneth a prince, in any kynde of vyce:
Wo wurth hym eke, for envy, pryde, or mede,
That mysreportes any honest enterpryse."

WAD, a pledge: A.-Sax. *waed.* See *Wed.* From *wad*, we have the law term *wad-set*, both as a noun, and as a verb.

WAGE, wages: O. Eng. *wage*, R. of Brunne, Chaucer, Shakspeare. The plural is now used.

WAIF, *Waf*, to wave, to swing: A.-Sax. *wafian*, fluctuare,

vacillare; whence the English verb *wave*, which Johnson refers to a wrong root.

WAIFIT, waved: pret. of *waif*.

WAIK, weak, soft, moist, cloudy: A.-Sax. *waac, wac, waec:* whence the Eng. *weak*. *Weaky*, moist, in No. Eng. Ray.

WAILL, *Wale, Weal*, to choose, to pick: A.-Sax. *waellan. Wail, weal*, are still used, in the N. English, and in the Scotish dialects, both as a verb, and a noun.

WAILLIT, chose, picked: also chosen, pickt; pret. and part. pa. of *waill:* O. Eng. *wailed*, Chaucer; *wailed wine*, choice wine, Coles.

WAILLIS, the wales, or projecting timbers in the sides of a ship, Bailey: A.-Sax. *wale.*

WAIMENTING, lamentation: And so, in O. Eng. Chaucer, Coles. Spenser has *wayment*, as a verb, to lament, to bewail; "For what bootes it to weepe, and to *wayment*?"

WAINE, to want, to desire, or wish: A.-Sax. *wana:* So *wain*, for want, in O. Eng. Coles.

WAIR, *Ware*, wrack, refuse. In the common language, it is still used, for sea weed, or wrack. So *weir, waar*, in the North of England, and *wore, woor*, in the Isle of Thanet, Ray. A.-Sax. *war, waar*, alga-marina, Somner.

WAIRD, ward, guard, custody: A.-Sax. *waerd, weard.*

WAIRD, to put in ward, or custody; to imprison; to keep: A.-Sax. *waerdian, weardian:* whence the Eng. *ward.* See Johnson. "Than of the flocks, which thou dost watch and *ward*." Spenser.

WAIRDE, put for *ware it*, expend it, to suit the rhyme.

WAIRDIT, imprisoned: pret of *waird.*

WAIT, *Wate, Wat*, know, knows: "*I wat*," I know; "*God wait*," God knows. It is the present of *wite*, to know: A.-Sax. *witan:* So *wat* is the Saxon pres. "*Ic wat*," I know, Lye. And in the O. Eng. it is *wait*, Wiclif; *wate*, R. of

Brunne, Chaucer. "That he trespasith well I *wate*." Rom. Rose. *Wete*, *wet*, know, Coles. *Waite*, in Yorkshire, and *weat*, in Northumb. Ray. *Wot* is also a common form of the word.

WAK, soft, moist, cloudy: A.-Sax. *wac*. See *Waik*.

WAKNES, moistness, from *wak*.

WALAWAY, *Wallaway*, an interj. expressing sorrow, or commiseration: A.-Sax. *walawa*, Sax. Chron. 191. O. Eng. *walaway*, Chaucer; *waillaway*, R. of Glo'ster. For the A.-Sax. interjections, see Elstob's Gram. p. 57.

WALD, would: the old pret. of *will*: "*Wald God*," would to God: So *wald*, in O. Eng. R. of Brunne, Minot. *Wald* has also the sense of wish, desire, the same as would: So the Pardoner, in Lyndsay's Play, says:

"I *wald* Sanct Paull had never bene borne;
And als I *wald* his bukis
War never red in the kirk."

WALKER, *Wauker*, a fuller: So a *walk-mill*, or *wauk-mill*, is a fulling-mill; and to *wauk*, to full, or dress cloth; from the A.-Sax. *wacan*, vacillare; or *waeccan*, agitare. *Walker*, a fuller; *walk-mill*, a fulling-mill, in No. Eng. Ray, Coles: So *walk-mill*, in Lancashire, T. Bobbin; and see Bailey.

WALKIN, a variation of *waken*, see Johnson; from A.-Sax. *waecan*.

WALKRYFE, *Wakrife*, wakeful, watchful. From *wake*, and *ryfe*.

WALLAWAY, an interj. alas! See *Walaway*.

WALLIE-FALL, well befall, good befall: From *walle*, well, O. Eng. *walle*, R. of Brunne, A.-Sax. *waell*, *waela*, and *fall*, q. v. In the vulgar dialect *waliefall* is used in the opposite sense of woe, or ill befall; from *wala* A.-Sax. and *fall*.

WALLIS, waves: O. Eng. *wallis*, Coles: plur. of *walle*, Sax. unda

WALLOP, to shake, to dangle, to leap about quickly, to gallop, to dance. So *wallop*, in vulgar English, to boil, from the motion of the water, Ash. It is from the Fr. *galoper*, the same as the Eng. *gallop*, the *g* being changed to *w*.

WAME, *Wamb*, *Womb*, the belly: A.-Sax. *wamb*, venter: O. Eng. *wombe*, R. of Glo'ster; *womb*, Shakspeare. Falstaff cries out, "My *womb*, my *womb*, my *womb* undoes me." *Wem*, the belly, in O. Eng. Kersey. So *wem*, in Lancashire, T. Bobbin.

WAN, a privative, or negative prefix, in the O. English, and Scotish, from the A.-Sax. *wan*, Lye.

WAN, the old pret. of *win*, gained, earned, got: So *wan*, in O. Eng. R. of Glo'ster, Chaucer, Spenser, Bailey. A.-Sax. *wan*.

WANE, plur. *wanis*, a house, a dwelling, a habitation: O. Eng. *wane*, *wanes*, R. of Brunne. See *Wone*.

WANE, *Wene*, opinion: A.-Sax. *wen*, *wena*. See *Wene*.

WANFORTUNE, misfortune: From *wan*, and *fortune*.

WAR, were: A.-Sax. *waer*: O. Eng. *war*, R. of Brunne: and so *war* in the Yorksh. dial. *War nocht*, were it not.

WAR, worse, O. Eng. *war*, Spenser: "They say the world is much *war* than it woont." A.-Sax. *waerra*. *War* is still used for worse, in the No. English, and Scotish dialects, Ray, Coles. *War*, in Lancash., T. Bobbin. Whence also the verb *war*, to worst, to overcome; or from the A.-Sax. *waeran*, tueri, Bailey.

WAR, cautious, weary: O. Eng. *war*, Wiclif, Chaucer: A.-Sax. *waer*.

WARE, to expend, to lay out: A.-Sax. *waeran*, *weran*: O. Eng. *ware*, Ritson's Romances. And thus in the tale of *How a Merchande did his Wyfe betray*:

"Dame, he seyde, be Goddis are,
Haste any money thou woldest *ware*?

Whan y come beyond the see
That y myȝt the bye some riche drewrè."

Ware is still used in the No. English and Scotish, Ray, Coles.

WARIAND, cursing: part. pr. of *warie.*

WARIE, *Warye*, to curse, to revile: O. Eng. *warie*, Chaucer, Gower; *warye*, Wiclif; *wary*, Coles: A.-Sax. *waerȝian*, *werȝian*, *wyrian*, maledicere. *Wary*, to curse, in Lancashire, Ray.

WARISON, a remedy, a recompence, a reward: O. Eng. *warison*, R. of Glo'ster, R. of Brunne, Chaucer: O. Fr. *guarison.*

WARK, *Werk*, work: plur. *warkis*, *werkis*: A.-Sax. *wearc*: O. Eng. *werk*, Chaucer; *wark*, Spenser: "And buildest strong *wark* upon a weak ground." Past. May. *Wark* is still the pronunciation of the word in the Scotish, and No. English dialects, Ray, T. Bobbin. *Warks bear witness* is an old proverb.

WARST, worst, superl. of *war*: A.-Sax. *waerst*, pessimus. *Warse*, worse; *warst*, worst, in the Lancash. dialect.

WARVIT, cursed, reviled: pret. of *warye.* See *Warie.*

WASCHE, wash, urine: A.-Sax. *waesc.*

WAT, *Wate*, know, knowe; *wats*, knows: O. Eng. *wate*, R. of Brunne, Chaucer. See *Wait.*

WATER-KAIL, a broth made of kail stewed in water, without flesh. See *Kail.*

WAWIS, waves: A.-Sax. *waȝe*, walle. See *Wallis.* O. Eng. *wawis*, Wiclif; *wawes*, Gower, Spenser: plur. of *wawe*, Chaucer. Caxton, in showing that Britain is an island, says, "it is beten with dyverse cours of waters with stremes, and with *wawes* of the see."

WAXIN, to wax: A.-Sax. *weaxan*: O. Eng. *waxen*, *waxe.*

WEAVE, to wave, or swing: O. Eng. *weve*, R. of Glo'ster; *weive*, Chaucer. See *Waif.*

WED, *Wad*, a pledge: A.-Sax. *wad*, *waed*, *weȝd*: O. Eng. *wed*,

wedde, R. of Glo'ster, R. of Brunne, Wiclif; and thus Chaucer: "Let him beware his nekke lieth to *wedde*." "Ye shal my joly body han to *wedde*." Id. So Gower: "Thou shalt 'me leave such a *wed*."

WED, *Wad*, to pledge, to wager: O. Eng. *wed*, *wedde*.

WEDER, *Wedder*, weather: A.-Sax. *weder*: O. Eng. *weder*. "The *weder* wex ful clere," Minot: So *weder*, in Ritson's Romances.

WEID, clothing, apparel, garments: A.-Sax. *waed*, vestis, vestimentum: O. Eng. *wede*, R. of Glo'ster, Minot, Chaucer; *weed*, Spenser, Shakspeare, Waller. The plural only is now used.

WEILL-FAIRD, *Weill-far'd*, well-favoured, good-looking, handsome.

WEIL'S YOU, well is you, well is it with you: So Chaucer: "*Wel* wer they, that thider might turn." "*Wel* was the wenche with him micht mete." *Wel me*, an A.-Sax. interjection of rejoicing, Elstob's Gram. 57. *Weles mothe*, well is me, or thee, Id.

WEIN, to think, to be of opinion, to imagine, to suppose with assurance: A.-Sax. *waenan*, *wenan*: O. Eng. *ween*, Spenser. "Willy, I *ween* thou be a sot," Pastorals. And so *ween*, in Shakspeare, and Milton. See *Wene*.

WEIR, *Were*, impediment, delay, doubt, uncertainty: O. Eng. *were*, Chaucer: "His herte in such a *were* is set." And so Langlande: "And in a *were* gan I wexe and with myself to dispute." *But weir*, *Withouten weir*, are frequent expressions of Lyndsay, for without doubt, without delay: So also, in Chaucer: "He drowe it up *withouten were*." It is from the A.-Sax. *waer*, *wer*, *were*, retinaculum: whence also the Eng. *wear*, *weir*, *were*, a dam to shut up water. See Bailey, and Johnson, who derives it from *waer*, Sax., a fen; *wâr*, German, a mound. *Were*, in the So. of England, means a pound, Coles.

WEIR, *Were*, war: A.-Sax. *waer*: O. Eng. *were, werre*, R. of Brunne, Chaucer, R. of Glo'ster.

WEIRD, fate, destiny: O. Eng. *wierd, weird*: A.-Sax. *wyrd, weord*, fatum. *Weirdis*, the plur. means the fates, who are called the *Weird Sisters*, in Gawin Douglas's Virgil. So Holingshed has *wierdes*, for the fates; and thus Chaucer: "But o fortune, executrice of *wierdes*." Again:

"The *werdis*, that we clepin destiné,
Hath shapin her, ——————"

The *weird sisters* are known to every reader of Shakspeare. *Weird* is said, by Capel, to be a *Scotish word*: yet, we thus see, that it was both a Saxon, and an old English word.

WEISCHE, washed: O. Eng. *wesse*, R. of Glo'ster; *wesch*, R. of Brunne; *wesh*, Chaucer: the old pret. of *wasch*, from the A.-Sax. *wascan*. *Weish* is the pret. still used in the Scotish, and *wyshe*, in the English dialects, Coles.

WELD, *Weild*, to govern, to rule, to manage, to *wield*: O. Eng. *weld, welde*, R. of Glo'ster, R. of Brunne, Chaucer: A.-Sax. *wealdan*, regere, gubernare. Wiclif uses *welders*, for rulers.

WELL, A.-Sax. *well, waell*, a fountain, a spring, a source. Lyndsay has *Well of worthiness, Well of wealthiness, Well of chastitie*: and Chaucer has *Well of vices, Well of perfection, Well of all gentillesse*.

WELL, to spring, or boil up, like water from a spring: A.-Sax. *weallan*, ebullire, effervescere: O. Eng. *welle*, Chaucer; *well*, Spenser, Dryden, Coles. *Walling*, boiling, in N. Eng. Ray.

WELLAWAY, as *walaway*, the A.-Sax. interj. expressing sorrow, or commiseration: A.-Sax. *welawa, weilawei*, Elstob's Gram. 57. *Welaway* is thus used in a very old Eng. poem, called the Life of St. Margaret, written about the time of the Crusades. So *welaway*, in Hoccleve's Lament, for Chaucer; and in Spenser. *Wellaway*, alas! in N. Eng. Ray.

WEND, to go: A.-Sax. *wendan*: O. Eng. *wend*, *wende*, R. of Glo'ster, Chaucer, Gower; and thus Minot: "*Wend* thay most another way." And in *The Pinner of Wakefield*:

"Back again, you foolish travellers,
For you are wrong, and may not *wend* this way."

So Spenser: "What shall I do? What way shall I *wend*?" *Wend*, to go, in N. English, Ray, Coles. It is remarkable, that of the two verbs *ga*, or *go*, from the Sax. *gan*, and *wend*, from the Sax. *wendan*, the English speech has retained the pres. of the former, and the pret. of the latter; while the pret. of the former, and the pres. of the latter, have become obsolete: So *went*, the pret. of *wend*, now answers, as the pret. of *go*.

WEN'D, *Wened*, thought, imagined, intended: O. Eng. *wende*, *wened*, R. of Glo'ster, Wiclif, Chaucer: pret. and part. pa. of *wene*: Thus Minot:

"And ful fast thay slogh and brend,
But noght so mekil àls sum men *wen'd*;
For or thay *wened* war, thay mett,
With men that sone thair laykes lett."

WENE, thought, opinion, expectation: O. Eng. *wene*, Chaucer: A.-Sax. *wen*, *wena*.

WENE, to think; to be of opinion; to imagine; to suppose, or expect, with confidence: A.-Sax. *wenan*, *waenan*: O. Eng. *wene*, R. of Glo'ster, R. of Brunne, Chaucer; "What *wenest* thou make an idiot of our dame." See *Wein*.

WERIE, true. See *Verray*.

WERK, work: plur. *werkis*: O. Eng. *werk*, R. of Brunne; *werke*, Chaucer: A.-Sax. *waerc*.

WERP, warp: A.-Sax. *wearp*.

WE'S, we shall. The same as *I'is*, *Ise*, for I shall.

WESCHE, wash, urine: A.-Sax. *waesc*. *Wesche-jurden*, a chamber-pot.

Wesche, *Wasche*, to wash: O. Eng. *wesch*, R. of Brunne: A.-Sax. *waescan*.

Weschin, washed: part. pa. of *wesche*.

Weyis, weights, scales: plur of *wey*; from the A.-Sax. *waeg*: whence the English *wey* of wool, cheese, &c.

Wha, who: A.-Sax. *hwa*, *wua*.

Whan, when: A.-Sax. *hwan*: O. Eng. *wan*, *whan*, Rob. of Glo'ster, R. of Brunne, Gower.

While, time, a space of time: O. Eng. *while*, Chaucer: A.-Sax. *hwile*, *while*.

Whiles, at times, sometimes: O. Eng. *whiles*, a while, R. of Brunne.

Whilk, which: O. Eng. *whilk*, R. of Brunne, Chaucer; *while*, R. of Glo'ster: A.-Sax. *hwilc*. *Whilk*, which, in N. Eng. Ray.

Wicht, a creature, a person: A.-Sax. *wiht*: O. Eng. *wigt*, R. of Glo'ster; *wight*, Chaucer: "Farewel, Malkin, my swete *wight*." Cant. Tales. The Host observes of Chaucer himself: "He seemeth elvish, by his contenance,

For unto no *wight* doth he daliance."

So also Spenser: "But now her is a most wretched *wight*." *Wight* is used by Shakspeare, Milton, Dryden, and the later poets, in a contemptuous, and ironical sense.

Wicht, courageous, stout, strong, active, swift: O. Eng. *wight*, R. of Brunne, Ritson's Romances: So Minot: "The *wight* men that thare were." And Chaucer:

"Wrastlen by veray force and veray might,
With any yong man, were he nevir so *wight*."

Chaucer also uses it, in the sense of active, swift: "I is ful *wight*, God wate, as is a ra." So Gower: "Of hem that ben deliver and *wight*." And Spenser:

"He was so wimble, and so *wight*,
From bough to bough he leaped light."

Wight, swift, Coles. *Wite*, *weet*, nimble, swift, in Eng. dial.

Ray. *Wicht*, in the sense of strong, is applied to inanimate, as well as animated objects; as *wicht wine*, a *wicht castel*, &c. In one instance, Lyndsay uses it, in the sense of large: "Great Orontes, that montane *wicht*." The word may be derived from the Brit. *gwych*, brave, gallant; the *g* being dropt in composition; or from the A.-Sax. *wiȝ*, *wiȝȝ*, bellicus, vis, Lye. Gibson remarks that, *wight*, in the names of men, signifies strong, nimble, lusty, being purely Saxon. Edit. Camden.

WICHTLIE, from *wicht*, stoutly, strongly, actively, swiftly: O. Eng. *wightly*. Spenser has it, in the sense of swiftly, quickly: "For day that was is *wightly* past."

WIDCOCK, a woodcock: A.-Sax. *wudu-coc*.

WIDDER, to wither.

WIDDIE, a pliant twig, or branch, a *withy*: A.-Sax. *widiȝ*, salix: Brit. *gwydd*, *gwyth*, shrubs.

WIDDIE, a halter made of withies, or pliant twigs, by which criminals were formerly strangled, whence *widdie* became a popular term for the gallows. "Highest in court next the *widdie*" is an old proverb, which is quoted by Lyndsay: A.-Sax. *wiðð*e, Lye.

WIDDIEFOW, a rascal, a knave, a passionate, wrathful, or ill-natured person. The term is still used in the common speech. In the sense of *rascal*, the term might be derived from *widdie*, the gallows, and *full*, which is vulgarly pronounced *fow*: But, as applied to a passionate, or wrathful person, it must naturally be derived, from the A.-Sax. *wod*, *wode*, or *wodiȝ*, furiosus, phreneticus, and *full*. See *Wod*.

WIDDIFOW, adj. rascally, wrathful, ill-natured.

WILK, a periwinkle, a small shell fish, or sea snail. *Wilk*, in Eng. dial. from A.-Sax. *wealc*, *weolc*, *weluc*, Lye. *Wilk*, in N. English, a periwinkle, Ray. So *wilk*, in the Scotish.

WILL, wild, bewildered, a contraction of *wilð*, A.-Sax. To go

will, means, in the common speech, to go astray, to be bewildered. *Will*, is put by Lyndsay, in one instance, for *wilful*, to suit the measure.

WIN, gain, profit, winning: A.-Sax. *win*, *winn*.

WIN, from the A.-Sax. *winnan*, to gain, to earn, to get. "*Win thy meil*," earn thy bread; "*win out*," get out; "*win away*," get away; "*win to*," get to, or arrive at. So *winne*, *win*, in O. Eng. R. of Glo'ster, Minot, Chaucer, Shakspeare. For the modern significations of the word, see Bailey, Johnson, Ash. It is said, proverbially, "*Win* it, and wear it," who are to have the thing done as the reward. The Latin motto, which was given, by Mr. Pitt, to Lord Nelson, may be translated thus: "Let him wear the wreath who *won* it."

WINDYNG-SCHEIT, a shroud; as in Shakspeare: "These arms of mine shall be thy *winding-sheet*."

WINSUM, pleasant, merry, agreeable: A.-Sax. *winsum*, jocundus, amœnus. *Winsome* is still used in the N. English, and Scotish dialects, Ray.

WIRK, to work, to act, to do: A.-Sax. *wircan*: O. Eng. *wirk*, R. of Brunne; *werk*; thus Chaucer:

"If thou wolt *werken* after lore and rede,
Thou mayst not *werken* after thine owen hede;
For thus saith Salomon, that was ful trewe;
Werke all by conseil, and thou shalt not rewe:
And if thou *werken* wolt by good conseil,
I undertake, withouten mast or seyl,
Yet shall I saven hire, and thee and me."

WIRREAR, a worrier; from *wirric*.

WIRRIE, *Wirry*, to worry: A.-Sax. *wirian*, *wirgian*, *wyrgan*: O. Eng. *wirry*. Thus Chaucer says of the wolfe wrapt in a wether's skin, going among lambs: "He would 'hem *wirry*, and drinke the blode." Before the days of Golding, the old English form had become *worry*, as we may see, in his OVID:

"Qeene Hecub, running at a stone, with gnarring, seazd thereon,
And *worryed* between her teeth; and as she opte her chappe,
To speake, instead of speech, she barkt."

WIRRYIT, *Wirreit*, worried: pret. and part. pa. of *wirry*.

WIS, to wish: O. Eng *wis*, *wisse*, R. of Glo'ster, R. of Brunne: A.-Sax. *wiscan*.

WIS, to know: A.-Sax. *wissan*, scire, intelligere: O. Eng. *wiss*, *wis*, Coles. Johnson has *wis*, to know, from Ascham; and he derives it from the Dutch *weysen*. *I wis*, I know: A.-Sax. *ic wis*: Eng. *I wis*, *y wis*, Ashmole's Theatrum. Thus Spenser: "Well *y wis* was it with shepherds tho'." And so Shakspeare: "I *wis* it is not half way to her heart." It is sometimes used in an extended sense, for I am sure, certainly, surely: So in R. of Glo'ster; and thus Chaucer:

"—— *Y wis*, but if I have my will,
For derne love of thee, lemman, I spill."
Y wis, lemman, I have swiche longing,
That like a turtel trewe is my mourning."

WIS, *Wisse*, *Wische*, to direct, to teach, to instruct: A.-Sax. *wisian*, *wissian*, dirigere, docere: O. Eng. *wis*, Ritson's Romances; *wisse*, Chaucer: So in the *Geste of Kyng Horn*:

"Horn, nou crist the *wisse*,
Rymenild that thou ne misse."

Wis is still used in the Saxon sense of direct, in the Scotish dialect.

WISSEN, to grow dry, to wither: A.-Sax. *wisnian*, arescere, to *wizzen*, in the English, as well as the Scotish dialects, Lye, T. Bobbin.

WIST, knew: pret. and part. pa. of *wis*: A.-Sax. *wiste*: O. Eng. *wiste*, *wist*, R. of Glo'ster, Chaucer, Coles; and thus Shakspeare: "And, if I *wist*, he did—but let it rest." Hen-

ry VI. And Spenser: "Never I *wist* thee in so poor a plight." Past.

WITE, blame: A.-Sax. *wite:* O. Eng. *wite*, Chaucer: "And but I do, sires, let me have the *wite*." *Wite*, blame, in the Scotish, and N. English dialects, Ray, Coles.

WITE, to blame: A.-Sax. *witan:* O. Eng. *wite*, R. of Brunne, Chaucer: "And though that I be jalous *wite* me noght," Cant. Tales. "The whiche two of all this wo I *wite*," Id. So *wite*, in Spenser. *To wite* is used in the same way as *to blame*, in Mod. Eng. Thus Gower: "Florent, howso thou be *to-wyte*." To *wite*, to blame, in the Scotish, and N. Eng. dialects, Ray.

WITE, *Wit*, *Wyt*, to know: A.-Sax. *witan:* O. Eng. *wite*, *wit*, R. of Glo'ster, R. of Brunne, and Chaucer, who also has it in the Saxon form:

"Assaieth it yourself, than may ye *witen*;
If that I lie or non in this matere."

Wyt, Gower. "This lady prayeth that he may *wyt*." Florent. From this verb we have the Mod. Eng. phrase, *to wit:* and connected with it is the subst. *wit*, from the A.-Sax. *wit*, *witt*, sapientia, ingenium, intellectus.

WITEN, *Witten*, known: part. pa. of *wite*, Coles.

WITHOUTEN, without: and so in O. Eng. R. of Glo'ster, Minot: A.-Sax. *withuten*.

WITHSAY, to gainsay, to contradict, to deny: O. Eng. *withsaye*, Chaucer: So Skelton says of Cardinal Wolsey:

"Like Mahound in a play,
No man dare him *withsay*."

It is from the A.-Sax. *withsacan*, *withsaccan*, negare, inficiari; *Withersacan*, contradicere, Lye. R. of Glo'ster has the word, in the form of *withsegge*.

WO-BEGONE, far gone in woe, overwhelmed with woe: and so in O. Eng. "Tho was this wretched woman *wo-begon*."

Chaucer. And in Kyd's Cornelia: "Wretches they are *woe-begone*." *Woe-begone*, in Shakspeare, means overcome with woe. Gower has *wo-bego*, to rhyme with maiden-tho.

WOBSTER, a *webster*, a weaver: A.-Sax. *webbester*: O. Eng. *webster*, Camden, Bailey, Johnson.

WOD, a pledge; and, as a verb, to pledge, to wager: O. Eng. *wod*, Coles. See *Wed, Wad*.

WOD, *Wode*, mad, furious, raging: A.-Sax. *wod*: O. Eng. *wod, wode*, R. of Glo'ster, R. of Brunne, Wiclif, Chaucer. The more modern form of the word is *wood*, as in Spenser: "And gaz'd on her, as they were *wood*." And Shakspeare: "Oh that she could speak now like a *wood* woman." So *wood, wud*, in the N. English, and Scotish dialects, Ray. *Woddeth*, grows mad, Coles.

WODE, *Wude*, wood, a wood: plur. *wodis*: A.-Sax. *wode, wude*: O. Eng. *wode*.

WOLL, wool: O. Eng. *woll*, R. of Glo'ster: A.-Sax. *wul, wull*: Brit. *gwlan*.

WOMANHEID, womanhood, the state, or condition of a woman, Bailey. "Think ye my *womanheid* to spill," says Lady Gleneagles to Squyer Meldrum. So Chaucer:

"I warne 'hem wel, that I have don this dede
For no malice, ne for no crueltee,
But for to assay in thee thy *womanhede*."

And Spenser: "Ne in her speech, ne in her havïour,
Was lightness seen, or looser vanity,
But gracious *womanhood* and gravity."

The term is frequent in Shakspeare: and thus Donne:

"When my grave is broke up again,
Some second guest to entertain;
For graves have learn'd that *womanhead*
To be to more than one a-bed."

WON, to dwell, to reside, to live: A.-Sax. *woniah, wunian:* O. Eng. *won, wonne,* R. of Glo'ster; *wonn,* R. of Brunne; *wone,* Chaucer; *won,* Minot; thus Spenser:

" And *wonned* not the great god Pan,
Upon Mount Olivet."

And in the sense of lived: " Whilom there *wonned* a wicked wolf." So Fairfax: " A people near the northern pole that *won.*" And Milton:

" As from his lair, the wild beast where he *wons*
In forest wild———." Paradise Lost.

Win, wonne, in N. English, to dwell, Ray, Coles. *Wins,* lives; *wunt,* did live, in Lancashire, T. Bobbin.

WONDER, wonderous, wonderful: and so in O. Eng. Chaucer: " And shotte at me so *wonder* smarte." Caxton has *wonder* werkes, and *wonderlye* shapen peple.

WONE, *Wonne,* a dwelling place, a habitation, a house, Coles: A.-Sax. *wun, wune:* O. Eng. *wone,* R. of Brunne, Chaucer. The more modern form is *won*; as in Spenser: " Where hast thou thy *won*?" And in Beaumont's Pysche:

" ——————— The solitary *won*
Of dreaded beasts, the Lybian lion's moan."

WONNING, *Woning,* dwelling, a dwelling: A.-Sax. *wuning:* O. Eng. *wonning, woning,* R. of Glo'ster, R. of Brunne, Minot, Wiclif; Chaucer says of his Rêve:

" His *wonning* was ful fayre upon an heth,
With grene trees yshadewed was his place."

WORD, *Worth,* to be, to become: A.-Sax. *worden, wordan,* esse, fieri: O. Eng. *worth, worthe,* R. of Glo'ster, Chaucer. *Wo worth,* means, wo betide, or wo befall: and so in Wiclif, and Chaucer:

" *Wo worthe* the fair gemme that is vertulesse,
Wo worthe that herbe also that doth no bote,

Wo worth the beauté that is routhelesse,
Wo worth that trede eche underfote,
And ye that ben of beauté croppe and rote."

So also in *Gammer Gurton's Needle:*

" *Wo worth* the houre that I came heare,
And *wo worth* him that wrought this geare."

Wo worth is used in the same way by Sydney, and Spenser: and it is even now a common expression in the Scotish speech. *Wae worth you*, wo betide you, in N. Eng. Ray.

WOUNDER; A.-Sax. *wunder*, a wonder; also wonderous, wonderful: So in an ancient Eng. song, temp. Edward II. " Wymmen waxeth *wounder* proude." To *wonder*, to admire at something uncommon, Bailey.

Wow, to woo: O. Eng. *wowe*, R. of Brunne, Chaucer. " Men shal nat *wowe* a wight in hevinesse," " And *wowed* her to haven to his wife." *Wowe*, woo; *wowes*, woos; *woweth*, wooeth, in Ancient English Songs, Ritson: A.-Sax. *wogan*, nubere; from *wow*, we have; *wowers*, *wowaris*, wooers: as in *Christ Kirk on the Green:* " As wes of *wowaris* as I wene." See the Mod. English forms of *Woo*, *Wooing*, *Wooer*, in Bailey.

Wox, waxed, grew, became; the old pret. of *wax*, from the A.-Sax. *weaxan:* So, *wox*, in O. Eng. " This sike man *woxe* wel neigh wode for ire," Chaucer. And thus Spenser:

" So faint they *wox*, and feeble in the fold,
That now unnethes their feet could them uphold."

WRACK, *Wrak*, wreck: A.-Sax. *wraec*. Johnson observes, that the English poets " use *wrack*, or *wreck*, indifferently, as the rhyme requires:" and even when the rhyme does not require it. Thus Spenser:

" Lewdly complainest thou lazie lad,
Of winters *wrack* for making the sad."

WRAIK, *Wrake*, revenge, vengeance: A.-Sax. *wraec*: O. Eng. *wrake*, *wreke*, *wreche*, R. of Glo'ster, R. of Brunne, Chaucer: "The *wreche* of God him smote so cruelly." Cant. Tales. *Wreak*, in Spenser, Shakspeare: and see *Wreak*, in Johnson. *Wrake*, and *wreche*, wrath, and revenge, Coles.

WRAIK, *Wrake*, to revenge, to *wreak*, Johnson: A.-Sax. *wraecan*: O. Eng. *wreke*, R. of Glo'ster, Minot, Coles.

WRAIT, wrote: pret. of *write*: A.-Sax. *writan*: pret. *wrat*, Lye.

WRAITH, wroth: A.-Sax. *wraeth*, iratus.

WRANG, wrong, injury: A.-Sax. *wrang*; which is still the word in the N. English, and Scotish dialects.

WRANG, to wrong, to injure: pret. and part. pa. *wrangit*, wronged.

WRANG, wrang, did wring: the old pret. of *wring*; from A.-Sax. *wringan*: So *wrang*, in O. Eng. Chaucer.

WRECHE, a miser, an avaricious person, a *wretch*: O. Eng. *wreche*, R. of Glo'ster, R. of Brunne: A.-Sax. *wraec*, *wraecca*, *wrecca*, miser.

WRESTIT, dislocated: pret. of *wrest*, to distort, to dislocate: A.-Sax. *wraestan*, intorquere; whence the Eng. *wrest*, Johnson.

WRIGHT, an artificer, a carpenter: A.-Sax. *wriht*, *wryhta*: O. Eng. *wright*, R. of Brunne, Chaucer: "He was a wel good *wright*, a carpentere." In the Miller's Tale he uses *wright*, and carpenter, synonymously:

> "For I wol tell a legend and a lif,
> Both of a *carpenter*, and of his wif,
> How that a clerk hath set the *wrightes* cappe."

Wright, a carpenter, Bullokar. This term is still used for a carpenter, in the Scotish, and N. English speech, Ray. A *wright*, says Mr. Francis Brokesby, is the only word in use, here, (in Yorkshire) for a *carpenter*. It is retained, in

several English compounds, as ship-*wright*, mill-*wright*, wheel-*wright*. See *Wright*, Bailey.

WRINK, *Wrenk*, *Wrench*, a fraud, a deceit, a trick, a stratagem: A.-Sax. *wrenc*: O. Eng. *wrenk*, *wrench*, R. of Glo'ster, R. of Brunne; and thus Chaucer:

" For nothing art thou ware of the disceite,
Which that this fox yshapen hath to thee;
His wily *wrenches* thou ne mayst not flee."

Caxton states that, after the battle of Dunbar, in 1296, the Englishmen made the following verses, "in reprefe of the Scottis:"

" Thes scatterand Scottis,
Holde I for sottis,
Of *wrenches* unware:
Erly in a mornyng,
In an evyl tyding,
Went ye (they) fro Dunbarre."

Lord Bacon, speaking of the policy of Henry VII., says, that, "He resolved to make his profit of this business of Britain, as a quarrel for war; and that of Naples, as a *wrench*, and mean, for peace."

WROKIN, revenged, wreaked, inflicted: part. pa. of *wraik*: So *wroken*, in O. Eng. R. of Brunne, Minot, Chaucer; and thus Spenser: " For once I heard my father say,
How he him caught upon a day,
Whereof he will be *wroken*."

WYF, *Wyfe*, a woman advanced in years, a married woman, a *wife*: plur. *wyfis*: A.-Sax. *wif*, *wyf*. The *gude-wyf* is the mistress of the family, as the *gude-man* is the master. Gawin Douglas has *wifflye*, for womanly, like a wife: and so *wifely*, in Chaucer. Lyndsay uses *wyfis*, for a collection of women.

WYLE, to beguile; to trick; to perform, get, or obtain, by stratagem, or deceit: So *wyle*, in O. Eng. Spenser: it is

from the A.-Sax. *wile*; whence the English subst. *wile*, Johnson. *Wile*, a subtle trick; *wilily*, craftily, Bailey.

WYLIE, full of wiles, cunning, *wily*; as in Spenser, Milton, and Dryden; from *wile*.

WYPIT, wiped: pret. of *wype*, wipe: A.-Sax. *wipian*.

WYRK, to work, to act: A.-Sax. *wyrcan*: O. Eng. *werk*, Chaucer. See *Wirk*.

WYSCHE, washed: So *wysche*, in Eng. dialect, Coles; and thus Chaucer: "And up I rose, and gan me clothe,
Anon I *wishe* mine hondis bothe."

WYTE, *Wyit*, blame; and, as a verb, to blame: O. Eng. *wyte*, Gower: A.-Sax. *wyte*, *wytan*. See *Wite*.

WYTE, *Wyt*, to know: O. Eng. *wyte*, *wyt*, R. of Glo'ster, Gower. See *Wite*.

Y.

Y is much, and variously used in the orthography of the old Scotish, and English; as it was in the A.-Saxon. *Y*, vowel, is frequently put for *i*, as *dyte*, dite; *ryche*, rich, &c. This must be remembered, in looking for words in the glossaries of the old language.

Y, vowel, was substituted for the Saxon prefix *ye*. This change began, as early as the 12th century, when both were indifferently used. In the 13th century, the *y* predominated: R. of Glo'ster uses it frequently; the ȝe, but seldom. Chaucer uses the *y* only; and this prefix continued in use till the 16th century. Gawin Douglas was the last of the Scotish, and Spenser the last of the English poets, who used it; except in one, or two words. Shakspeare has *yclad*; and he, as well as Milton, has *ycleped*, *yclept*, which is still used, ludicrously, as an old word. The antient prefix *y* was, in some words, supplanted by *a*: In all others, it was entirely dropt.

Y, consonant, is the most common, and in general, the most proper representative of the Saxon ȝ. This character has created much confusion, in the old orthography. The *y*, the *g*, the *gh*, and the ȝ, have been variously used for it. The Saxon ȝ, at the beginning, and end, of many words, is best expressed, by the English *y*, consonant; as ȝ*ear*, year; ȝ*earn*, yarn; *hae*ȝ, hay; *wae*ȝ, way, &c. In the beginning of a number of words, particularly, where it is followed by *l* or *r*, the Saxon ȝ is represented by the English *g*; as ȝ*laed*, glad; ȝ*lacr*, glaire; ȝ*rin*, grin; ȝ*raef*, grave, &c. In the middle of some words, where it is preceded by *i*, the ȝ is expressed by *gh*. In no case is the ȝ a proper representative for ȝ: It is a mere corruption, which proceeded from confounding the characters. See *Z*. Wiclif has *gh* frequently for *y*, the representative of the Saxon ȝ; as *ghou*, for you; *ghoure*, for your, &c. So *yh* is used in some of the MSS. of Barber's Bruce, and Wyntown's Chronicle; as it is in the Chronicle of R. of Glo'ster. In the Scotish, as well as the old English, *y*, consonant, and *g* are used equally, at the beginning of a number of words; as yate, gate; yede, gede; yave, gave; yowl, gowl, &c.; and also in the middle of some words; as foryet, forget; &c. *Y*, consonant, is often put for *th*, both in the Scotish, and old English orthography; as *ye*, for *the*; *yame*, for *thame*, &c. This seems to have originated in mistaking the old ƿ, for the Saxon þ, which is equivalent to the English *th*.

YAIRN, *Yarn*, *Yearn*, to desire eagerly, to wish, or long for: Sax. ȝ*airnan*, ȝ*eornian*: O. Eng. ȝ*erne*, R. of Brunne; *yerne*, Chaucer, Ritson's Romances; *yearn*, Spenser: "When in rage he for revenge did *yearn*." By Shakspeare, and more modern writers, it is used, in the sense of to grieve, to feel grief, or compassion for: "It would *yern* your heart to see it." "For Falstaff he is dead, and we must *yern* therefore."

"It *yerns* me not, if men my garments wear." "O, how it *yern'd* my heart."

YAIRNIT, desired eagerly: pret. of *yairn.*

YAMER, a lamentable cry: A.-Sax. *ȝeomer.*

YAMER, *Yammer,* to make a great outcry, or groan: A.-Sax. *ȝeomerian,* fremere, gemere. *Yammer,* in Lancashire, to desire eagerly, T. Bobbin.

YARE, ready: O. Eng. *yare,* Chaucer; *ȝare,* R. of Glo'ster: A.-Sax. *ȝare. Yare,* and *yarely,* are used by Shakspeare, for brisk, handy, dextrous; briskly, handily, dextrously. *Yare* is retained, in the Scotish, and N. English dialects, in the old signification; and it has acquired the secondary meanings of alert, nimble eager, smart. So *yare,* in Suffolk, means smart, sprightly, nimble, Ray, Coles.

YATE, *Yet,* a gate: A.-Sax. *ȝat, ȝate, ȝeat*: O. Eng. *ȝat,* R. of Glo'ster; *yate,* Chaucer, Bullokar, Skinner. Thus in the Romance of *Sir Bevys*: "He ranne fast on his gate,

Til he came to the castel-*yate.*"

And so Spenser: "Spar the *yate* fast, for fear of fraud." *Yate,* a gate, in N. Eng. Ray; and so in the Scotish.

YE, *Ya,* yea: O. Eng. *ȝe,* R. of Glo'ster; *ye, ya,* Chaucer: A.-Sax. *ȝea.*

YEARN, to desire eagerly, to wish for. See *Yairn.*

YEID, *Yede,* went, walked, Bullokar: the pret. of *ga, gang*: A.-Sax. *ȝeode, eode*: O. Eng. *yede,* R. of Glo'ster, Wiclif; and thus Chaucer: "In mirth all night a besy lif they lede,

Til it was day, that Dan John *yede* his way."

Spenser has the word in the different forms of *yead, yede, yode*; and he has *yede,* in the sense of *go.* Such irregularities, we have seen, were common in the old language. See Prolegom. vol. i. *Yewd, yod,* went, in N. Eng. Ray.

YEILD, *Yelde,* to give, to give way, to yield: O. Eng. *yelde,* Chaucer; *ȝelde,* R. of Glo'ster: A.-Sax. *ȝeldan.* Lyndsay,

in one instance, has put the present, for the pret. to suit the measure: "Scho *yeild*, and geid at baith the ends." Play.

YEIS, ye shall. See *Iis*, *Ise*, and *Weis*.

YESTRENE, a contraction of *yestér-even*, the evening last past: A.-Sax. ȝ*estern-efen*. The Eng. *yester*, is from the A.-Sax. ȝ*estern*, ȝ*estran*; and not the Dutch *ghister*, to which Johnson refers it.

YET, a gate: A.-Sax. ȝ*eat*. See *Yate*.

YEWT, a roar, a loud cry. See *Yowt*.

YNEUCH, enough: O. Eng. *ynough*, Chaucer; *ynow*, enough, Coles: A.-Sax. ȝ*enoȝ*, ȝ*enoh*.

YON, *Yond*, yonder, those yonder: A.-Sax. ȝ*ond*, ȝ*eond*: O. Eng. *yond*, *yon*, Eng. Dict. 1691. *Yon*, the thing that yonder, Bailey. Thus Shakspeare: "*Yond's*, that same knave." So Milton: "*Yon* flow'ry arbors, *yonder* allies green." And Pope: "But nigh *yon* mountain let me tune my lays."

YOUTHAGE, youth; from A.-Sax. ȝ*eoȝuth*.

YOUTH-HEID, youth, a state of youth: O. Eng. *youth-hede*, Chaucer: A.-Sax. ȝ*eoȝuth-heafd*. Chaucer has also *yonghede*, in the same sense.

YOWIS, ewes: So *yowes*, in N. Eng. Ray. It was thus written, from the pronunciation. It is the plur. of A.-Sax. *eowe*.

YOWL, a cry, a howl; and, as a verb, to cry, to howl; *yowling*, howling: O. Eng. *ghowling*, Wiclif: *yeawl*, to howl, in Lancashire, T. Bobbin. See *Gowl*, which is, perhaps, from the A.-Sax. ȝ*ol*, cantilena; ȝ*alan*, cantare; ȝ*ol*, cecinit, Lye. *Yell*, of which Johnson gives no derivation, may be from the same source. *Yell* is pronounced *yawl*, in some parts of England, Eng. Dict. 1691.

YOWT, *Yout*, a cry, a roar; and, as a verb, to cry, to roar, to howl. Of the same origin, perhaps, with *hoot*, a shout,

a cry; and, as a verb, to shout, to cry, Johnson; from the Brit. *hwt.*

YULE, Christmas, Bailey: Brit. *gwyl*, a festival: A.-Sax. ȝ*ehul*, ȝ*eohol*, ȝ*eola*. *Yule-day*, Christmas-day: A.-Sax. ȝ*ehul-dae*ȝ. So *yule*, in Eng. Kersey, Johnson. In the Old English Romances, the term is used in the form of *yowle*; and *yol*, in an antient *Christmas Carol*, which was printed by Ritson, from the Sloan MS.: "Wolcum *Yol* thu mery man in worchepe of this hóly day." *Yule* is the common term for Christmas, in the English, as well as the Scotish dialects, Ray, Skinner. So also *Yule-games*, for Christmas sports, Kersey, Coles, Bailey. And *Yule-block*, a large log of wood, which is put on the fire, at this festive season, Id., Skinner, Eng. Dict. 1961. And see Bourne's Antiq. Vulgares; where this is called a *yule-clog*. *Yule-tide*, Christmas time, in Lancashire, T. Bobbin. *Yule* of August, Lammas, Coles, Bailey.

Z.

In the Scotish, and old English orthography ȝ appears frequently in the place of the Saxon ȝ, or the English *y*, consonant, at the beginning, and sometimes in the middle of words; as ȝ*are*, for yare; ȝ*e*, for ye; ȝ*our*, for your, &c. This is a mere corruption, which seems to have originated, by mistaking the ȝ, for the Saxon ȝ. This character, when carelessly formed, was so like the long ȝ, as it was used, in old MS. and in black letter print, that it was confounded with it; and the ȝ was often put, for ȝ, by the early transcribers, and printers. This corruption is equally common, in the old English, as in the Scotish orthography. It seems to have begun earlier, in the former; but it was longer continued

in the latter. See Warton's Hist. of Eng. Poet. and the Ancient Poetry, which was published by Ritson. In the Chronicle of R. of Glo'ster, which was published, from a MS. of Edward III.'s time, the ȝ is very frequent, as well as the ȝ. There can be no doubt, that R. of Glo'ster wrote the Saxon ȝ, throughout, as we see it in R. of Brunne's translation of Langtoft's Chronicle; but, from its being imperfectly formed, in many words, the transcriber put the ȝ for it. Hearn, in his Prof. to R. of Glo'ster, observes that his author uses the Saxon ȝ, "which some represent by ȝ." In the Poetry of Minot, published from a MS. of Richard II.'s time, the ȝ is frequent, at the beginning of words, in the place of the Saxon ȝ, or the English *y* consonant. The ȝ appears, in the same mode, throughout the Travels of Sir John Maundeville, which was published, from a MS. in the early part of the 15th century. The ȝ also appears, in the same manner, in every one of the Ancient Songs Ritson published, from MSS. of the 14th, and 15th centuries: In these, it is also frequent, in the middle of words, in the place of *gh*. The editor of Chaucer's works observes, that in the MSS. ȝ is often put for *g*, *gh*, and *y*, from its likeness to the A.-Saxon ȝ. See Urry's Chaucer. This corruption has been properly corrected, in the late editions of this poet's works. In the progress of printing, the short, or Roman z has been put, for the long black letter ȝ, as the representative of the Saxon ȝ, or English *y* consonant, which has rendered still more awkward, a corruption, that ought to be no longer retained.

THIS GLOSSARY might have been enlarged: But, enough has been given, for illustrating the obscurities of Lyndsay's language, as well as for settling a point of much greater

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consequence, the origin of the Scotish speech, from the Anglo-Saxon. The *Prolegomena* gives a sketch of the colonization of Scotland, by the Gothic Saxons: The *Glossary* shows the real original of the Scotish speech to be, in fact, the Anglo-Saxon: And, the inference, which must be deduced, from both, by sound reasoners, is, that the vulgar scruples, on this subject, must be sacrificed to the genuine truth, which attests, that the Scotish speech of North-Britain is better Saxon, but worse English, than the Gothic language of South-Britain.

R. Taylor and Co. Shoe-Lane.